APRIL 15, 1961

THE UNITED CHURCH

OBSERVER

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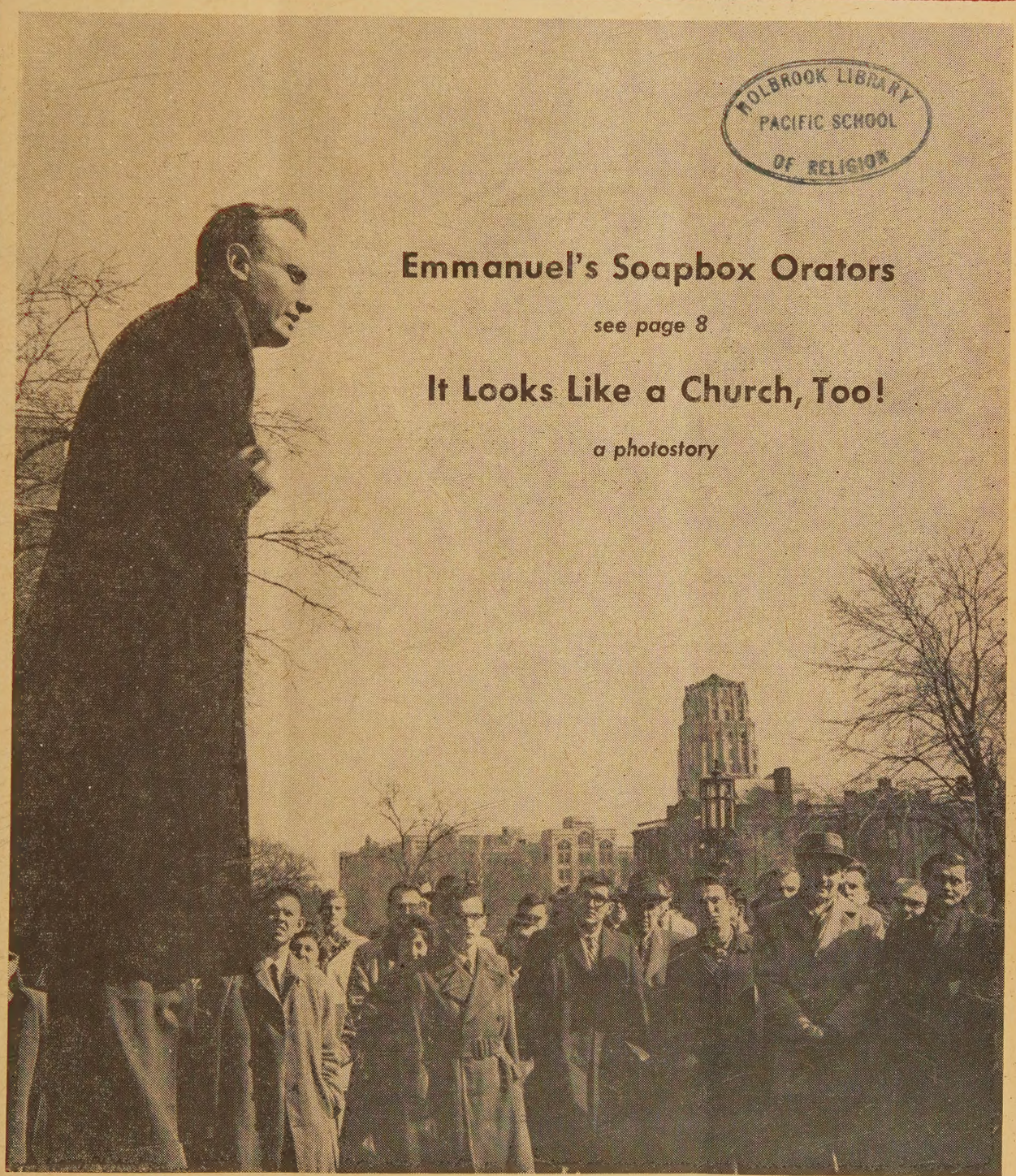
PACIFIC SCHOOL
OF RELIGION

Emmanuel's Soapbox Orators

see page 8

It Looks Like a Church, Too!

a photostory



Theolog Garry Clarke on the soapbox

photo courtesy *The Varsity*

Letters

Scratching Hymns

Dear Sir: Jean Shilton was critical of the five favourite hymns in **The Christian Herald** poll and found that, when scratched, they did not bleed much theology, "not the real red kind anyway." And then she revealed that her poll of United Church ministers named "Be Thou My Vision" as their favourite hymn. Since I had never heard of this hymn I was curious to find out what my Canadian brethren have been singing since I have been away. I was surprised to find that it is in my copy of **The Hymnary.**

I decided to scratch it to see what kind of theology it would bleed. The result is clear: almost pure neo-platonism. If it were not in the hymn book of a Christian denomination and sung in a Christian church, it would be impossible to guess that it had any Christian connotations at all. It is a pure expression of eros, untainted with any trace of Christian agape.

Turning back to **The Christian Herald** list of the top five favourites, I find "How Great Thou Art," and note that here there is in a dignified way, a faithful expression of the central Biblical themes. Perhaps we'd be better off from henceforth to let the laymen pick our hymns.

Evanston, Ill. William Hordern,
Garrett School of Theology.

Indians at home

Dear Sir: The article . . . "A New Deal for Prairie Indians" was so good I am writing a few lines in appreciation.

This is what our native people need most — understanding friends, with no sense of superiority, who will help them to again feel at home in the land that once was theirs.

We are proud of the stand Canada, through her Prime Minister, took on the South African affair. Now let us prove our sincerity by making amends to our own native people for the wrongs done them in the past.

Grandview, Man. Eva Levins.

Longford Mills Strike

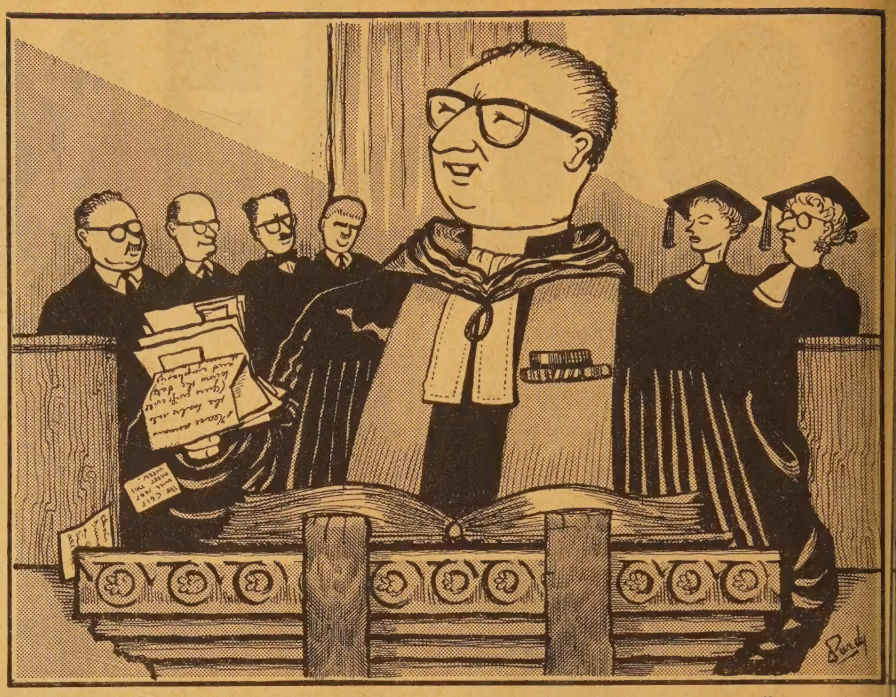
Dear Sir: Your excellent editorial on the strike at Longford Mills is none too pointed in regarding this case as an evidence that we are now engaged in fighting a major social issue in Canada.

Failure of provincial government departments of justice to enforce the law does not indicate any keen awareness on their part of the place of Sunday observance in the moral health of our society.

If the economic condition of the L.M. company was so insecure that they needed Sunday production to succeed, it would be better for them to close. To grant them the right to work on Sunday only transfers a position of insecurity to another plant, which then has the right to the same concession. . .

Reference to the Lord's Day Alliance might have been more appreciative of its position in Ontario at present. With two vacancies, the work of the general secretary has been very heavy; and at the time, preparation of a brief on this general subject which included this case, was being made for presentation to Premier Frost. This was done on March 14 by a delegation of the Alliance's Ontario branch. Strengthening of its hand, and increase in its secretarial staff is urgently needed.

Vancouver 16, B.C. (Rev.) H. T. Allen,
Secretary, Lord's Day Alliance
of Canada.



". . . and in addition to the announcements in the calendar . . ."

Simply Nonsense

Dear Sir: . . . The United Steelworkers' advertisement stated that wages are controlled and prices are not. This is simply nonsense. Boards of Conciliation have no regulatory powers. They may make recommendations, but the recommendations have no force of law. Wages in the final analysis, under collective bargaining, are established by agreement among the parties.

Only about 30% of Canadian employees are represented by trade unions; the remaining 70% bargain directly with their employers.

Prices, on the other hand, are governed completely by the consumer who is protected by existing legislation in this connection. No one forces an individual to buy product "X" at the offered price. If consumers do not buy, then prices are quickly adjusted downward or the supplier goes out of business.

The advertisement is misleading and seeks to give the impression that we are living in a tightly controlled economy dominated by employers who have little or no regard for employees and the public welfare. As Canadians we should give thanks to God every day of our lives that we are living in a free country where the individual can reap the rewards of initiative and enterprise. . .

Montreal, Que. W. J. Sheridan,
Assistant General Manager,
The Canadian Chamber of Commerce.

Just Another Club?

Dear Sir: Though a United Churchman of many years standing, I have only recently been initiated into the ranks of the "session."

As a simple layman, the operation of "purging the roll" shocks me. I fondly believed that membership in our church was in the same category as being a Canadian or perhaps as being a member of the human race — a life-long contract. . .

To a non-theologian there seems to be something wrong in the "club member in good standing" attitude coupled with the "whom God hath joined together" position which is emphasized in the baptismal and confirmation services.

Montreal 6, Que. F. W. Foucar

Poisoning seepage

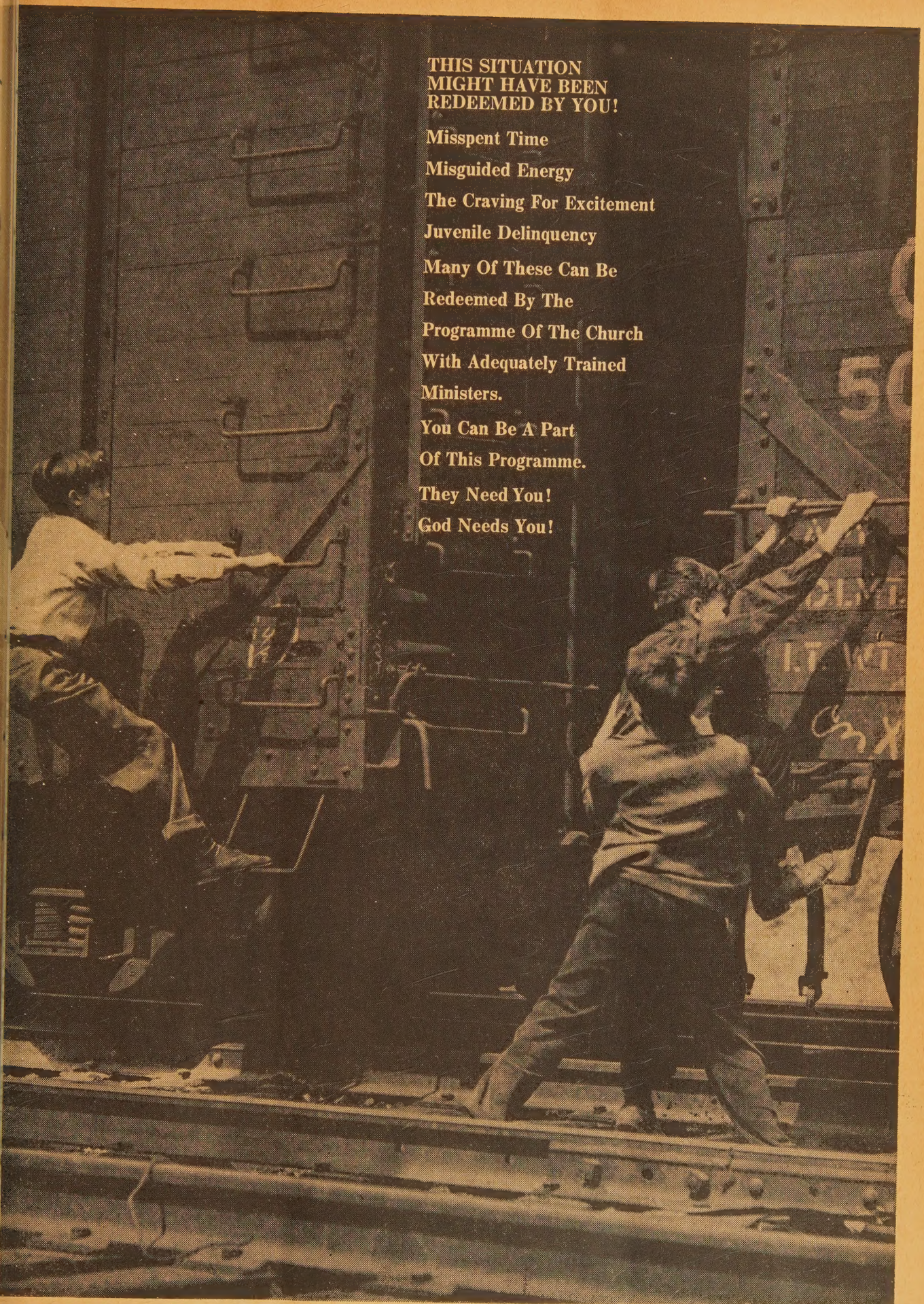
Dear Sir: "Let Heaven and earth pass away"—if necessary. Preserve, however, those sparkling oases of humour; the long cartoon and the delightful effervescence of J. Froth and his distaff colleague, who has slipped into the act.

These little features have apparently some enemies who would be pleased if you deleted such.

Mr. Purdy's skits on church life and other situations are readily apprehended. We are often the better for his gentle but salutary goad. The Froths are a pair of competent wits. However, their art is lost upon us if we fail to catch their message that, "Something is rotten in the state of Denmark!" The "acids" and "poisons" of a secular world have seeped into pretty well everything and everybody, including our "good people."

Let the critics and "good people" brush all this off as nonsense, if they choose. But, "long may The Froths Bubble."

Toronto 6, Ont. D. King



further information consult your minister or write to: the interboard committee for recruiting, 85 st. clair avenue east, toronto, ontario.

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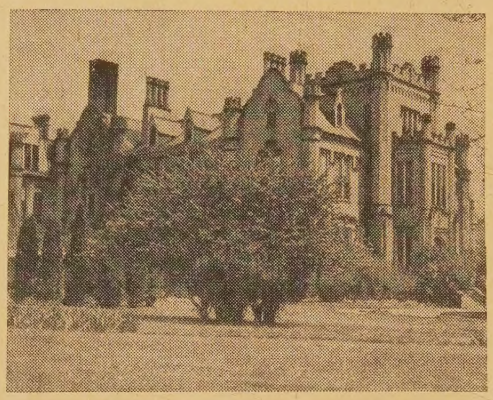

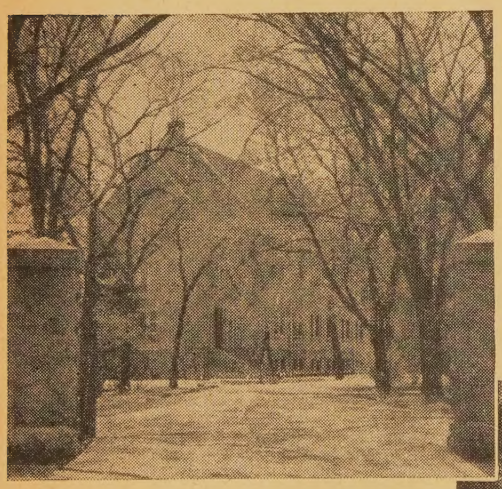

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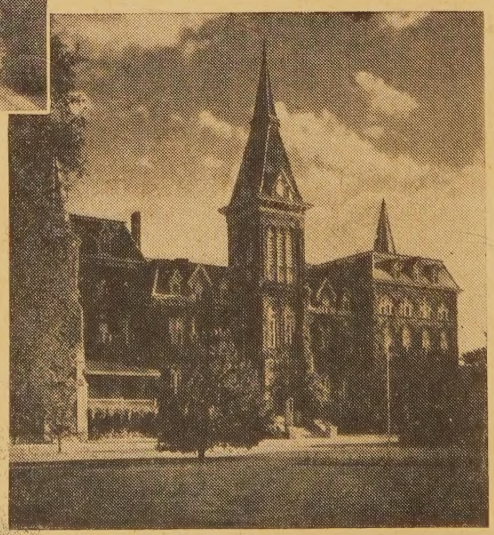
For Prospectus and application forms write: Mrs. Steele Sifton, *Principal*, Alma College, St. Thomas, Ont.



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The United Church
OBSERVER

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Published under authority of The General Council, The United Church of Canada, by The United Church Publishing House

Book Steward: C. H. Dickinson

Editor: A. C. Forrest

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News Editor: Marjorie Macdonald

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All changes of address should be sent to the business offices: 299 Queen St. W., Toronto 2 B, Ont.

Editorial Offices: 85 St. Clair Avenue East, Toronto 7, Ont.

Business and Advertising Offices: 299 Queen St. W., Toronto 2 B, Ont.

Members of the Audit Bureau of Circulations, The Canadian Church Press, The Associated Church Press of America, Religious News Service.

22 issues per year—the first and fifteenth of each month except July and August (one issue each) Subscription rate, $2.00 per year, to any address in the world. Single copies 15c.

Authorized as second class mail, Post Office Dept., Ottawa.

Old Series, Vol. 131, No. 11 - New Series, Vol. 23, No. 4

ABC Circulation this issue: 289,088

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The Rev. Roy Jordison and friends

IN THE NEXT ISSUE

Missionary in Trinidad
by E. L. HOMEWOOD

The UN Fights for its Life
by WILLSON WOODSIDE

Observations

ONE OF OUR VALUED WRITERS, the Rev. Kenneth Bagnell of New Brunswick, was persuaded to spend two weeks with THE OBSERVER last month. He is a Pine Hill graduate, so naturally he was delighted to do a cover story on the Emmanuel students who took to the stump on the U. of T. campus. (See cover story and editorial.)

MANAGING EDITOR HOMEWOOD, who usually takes our pictures, was away in Western Canada gathering materials for some article on Indian work; Miss Macdonald was in New York with United Church women finding out about things in the U.N.; Miss Pryce was with THE OBSERVER tour in Trinidad. So Mr. Edward deFay, photographer at Berkeley Studios, accompanied Mr. Bagnell to brave the cold winds and theological discussion in front of Hart House Tower. (That's Mr. B. with notebook; Mr. deFay with camera.)

THE SESSIONS WERE SO GOOD the editor went along for four days, too. The most exciting remark we overheard was from one of the theologs who said: "Boy, I just can't wait till I reach my mission field so I can try this." So some of the readers of THE OBSERVER in those 250 summer student fields who are without a minister all year, may look forward, we trust, to a little Saturday night activity uptown as well as Sunday morning service in church or schoolhouse this summer.

* * * *

• WE DIDN'T HAVE ROOM to publish a picture of the beautiful Grace Church parsonage at Sarnia along with the story, page 14. But it's some manse, and the picture wouldn't tell the whole tale. Not that it cost a great deal of money, or is lavish. But it has all the little things a minister and his wife need to help them do their work well. When we asked the Rev. Glen Eagle how he found such a wise committee, he said: "Several of them were ministers' sons and daughters, and they knew."

* * * *

• GOT AN APOLOGETIC LETTER the other day from a minister with a big building programme. His board has decided to go all out on an expensive pipe organ, he reported, and so things are going to be pretty tough financially. They had to cut costs somewhere, he said, so he was sorry THE OBSERVER would have to go. We are very grateful that only one of our 2,200 churches made a decision like that this year, but it is the sort of thing that helped inspire the page 7 editorial feature.

* * * *

• WHAT KIND OF SERMONS do readers of THE OBSERVER like? This is a question we have been trying to get answered. In recent weeks we have been studying the returns from a questionnaire published two issues back, and comparing them with results obtained when it was published in American church papers.

ALREADY WE HAVE LEARNED that our younger readers are more interested than older readers (but not much) in sermons on immortality, heaven and hell. Actually, women over 50 put these at the end of the list. Men over 50 put the problems of world peace and the church and international affairs at the bottom. They're not much interested in sermons on taking religion into their daily work, either. But next issue we plan to publish results.

* * * *

• SOME TORONTO COLUMNISTS have been scolding Dr. Berry recently and advising that the church should stick to its own affairs and leave pink Yonge Streets and Easter parades to business men. Columnist Jack Scott of *The Vancouver Sun* took a look at Dr. Berry's report to the annual meeting of his board and wrote: "A statement of deep significance and penetrating analysis on our need in Canada for spiritual values. . ."

Editorial

Take to the Soapboxes

John Wesley wrote, April 29, 1739:

"I could scarce reconcile myself at first to this strange way of preaching in the fields . . . having been all my life until very lately so tenacious of every point relating to decency and order, that I should have thought the saving of souls almost a sin, if it had not been done in church."

Then Wesley went on to a great open-air ministry, used by God to transform England and change much of the world.

Last month, theological students from the United Church's Emmanuel College took turns mounting a soapbox on the University of Toronto campus to answer questions about their Christian faith. (See cover story.)

The questions came: from Jewish undergraduates, communists, foreign students, fundamentalists, Roman Catholics and scoffers. Some heckled; a few derided, but most listened attentively and asked serious questions.

In other theological colleges prayers were raised for the success of this unusual mission. Other Christians asked to join and plans were made for undergraduates with badges on their lapels to go through the lunch rooms at noon, exposing themselves to further questions.

We have heard much about inarticulate United Church Christians on the campuses of Canadian universities. These Emmanuel students were articulate. They were good; they had courage; and they knew what they were talking about. They had good humour too, and they took the trouble before they started to master the techniques.

We are not ready to recommend that United Church ministers start soapboxing all over the country. We shudder for what would happen to some grown used to having devout people listen respectfully to all they say, if met and questioned by a hostile street-corner crowd on Saturday night.

But there are some solid precedents for what the Emmanuel men have done so well. Too many sermons are being wasted on vacant pews. There are too many people in the streets who will not enter a church, rarely hear the Gospel preached, and never have a chance to make criticisms or ask questions where they may receive intellectually respectable answers. After all, the Christian Church has got the answers.

Whether or not others follow this example—and we believe it is worth following—this can be said: The United Church has some young ministers coming along who know what they believe and why, and aren't afraid to take their Gospel into the streets.

A MORAL DECLINE

THE signs of a moral decline on this continent are numerous and obvious. Some even fear that there may be an influential conspiracy against morality. Certainly the critics of Christian ethics are sneering more openly and from higher places.

But more dangerous than the hostile, are those patronizing individuals who approve generally of churches, Christianity and Christian traditions as long as they don't touch that most tender spot—the pocketbook.

Sunday observance is fine, and the church that preaches it is deserving of support until the dollar sign goes up. Then the big industry that sees a chance to make more money by working its men and plant seven days instead of six, allows its principles to fade away.

Big time gambling, most agree, is a vice, taking its toll of wives and small children, and furthering crime and gangsterism. But when influential persons see a chance to make money out of organized lotteries the churches that oppose them are derided.

Another sign of the times was seen clearly in Philadelphia the other day. There, a grand jury, 13 women and eight men, recommended to Judge A. Waters that there be legalized prostitution, lotteries and off-track pari-mutuel betting. Castro's communists kicked out the brothels and the lotteries from Havana and the city of brotherly love wants to take them up.

Prostitutes, the jury said, should be registered with police, the houses where they operate should be licensed, and they should be given regular medical examinations. Assistant District Attorney Benjamin Paul told the jurors that, "the calibre of your report indicates that you are liberal in your thinking."

The reason for these "liberal" suggestions, the jurors said, was "It would provide more revenue for the city."

Scratch the surface of any of these "liberal" proposals which we believe are harmful to society, and you'll find it every time—love of money. Get behind resentment to Christianity and you will find the same thing. Christianity is always a threat to those who grow fat by the exploitation of the weak and poor.

The proclamation of truth is always an offence to those who worship other gods. The preaching, "choose ye this day whom ye will serve," is an intolerable irritant to those who want to keep one foot in church and the other on some poor fellow's neck.

Those who love darkness because their deeds will not stand up to the light, will try to douse the light. And Christians with a prophetic insight in the days in which we live should make up their minds that they may neither be socially acceptable or homiletically popular. For we are in a moral decline, and most people want to be left alone to enjoy the ride down.

THE UNITED CHURCH
OBSERVER
APRIL 15, 1961

An Editorial Stop Light

FOR THOSE BUSY, BUSY CHURCHES

WE share the belief commonly held in Canadian churches, that it's a good thing to have lots of activity within church buildings. We like to see the old and the young swarming in and out of the fellowship halls every day.

We believe in snack bars, badminton courts and bowling alleys, wiener roasts and quilting bees, father-and-daughter banquets and classes in interior decorating. It's good for the members of the family and household of God to work and play, eat and get culture together. It's good to welcome the lonely non-Christians of the community to the circle of friendship, through the side doors of the church.

But we wonder if we may be going too far. Or perhaps we haven't gone far enough.

The Amber Light

There are three areas where the amber light should be turned on—temporarily, at least.

The first amber light is for the minister. Many have become so busy with the administration of their church-community-centres they have little time or energy left to prepare their sermons and teach their Bible classes. What is even worse, their values and judgments may be so determined by the demands of "the plant and the programme," that the hours spent with individuals, or with small, poorly attended study-groups or Bible classes will seem unimportant. Most ministers need competent help at the administrative level.

The second amber light is for all lay leaders in the congregation. They should ask themselves what *does* come first? "Keeping the young people off the streets," may be some sort of objective, but it is not a good enough one.

Too much energy is being expended on second-rate programme and teaching. Members must be nurtured in the faith, and sent out to witness in the world. The non-believers brought in should be won to the faith, not just entertained. Laymen who will sacrifice and labour to erect fine buildings, should put the same imagination into building fine programmes.

The third amber light is for the keen types in the congregation, too many of whom are wearing blinkers. They should understand that it's more important for some members to go to the Legion or the Masonic lodge or the curling club than to the men's club. Some women would be accomplishing more in the IODE than in the Women's Federation. And some young people should be studying, not organizing teen canteens. In their enthusiasm for activities and organizations, they lose perspective.

The church must inspire its members to get outside the church building, and witness in the community. The laymen at the World Council meetings in Evanston heard this point hammered over and over again.

At this point it should be emphasized that every church member has certain obligations to his own church. He should worship God regularly. He should pray and study his Bible and learn to understand and articulate his faith. If he accepts some office he should discharge his responsibilities efficiently. He should be a good steward of his time, talents and means. But he may be a better Christian if he finds his social, cultural and recreational life outside the local congregation.

The Red Light

A congregation periodically should stop for thoughtful, prayerful examination of its work. Such study will remind the members that the church has always had worship, teaching and witness. But for most of its history the Christian world has managed without "plants" and without "Christian education wings."

In North America the church had to become the social, religious and cultural centre. As we have emphasized on this page before, without the sleigh-rides and the suppers, the choirs and the debating societies, Sunday school picnics and concerts, the lives of many of us would have been narrowed. Most of our Canadian communities would be deeply impoverished had the church stuck to formal worship and teaching, and not tried to meet people's other needs.

However, that which has been normal and almost effortless in the small churches of the past may be contrived and unnatural in large suburban and city churches. And the church where men and women should find spiritual strength for life in the world may become a popular club where they escape the responsibilities of the community.

The Rev. George Webber of the East Harlem Protestant parish told the annual meeting of the Board of Information and Stewardship last month that he tried to keep his congregational activities outside the church building. And every member had to promise to engage in at least one community activity.

He urges his people to hold their prayer and Bible study meetings in their homes. "The home is a half-way house between church and community, and some will come there who will not enter a church."

The Green Light

Now we dare not transplant Harlem techniques to Canadian communities. The Canadian Church's half-way house is the parish or fellowship hall. "I reach more young people on the church gym floor than in the sanctuary," one minister reports. "I meet them there, but before long I find them coming to church." That's good.

But in far too many congregations there is better badminton than Bible study; better church suppers than communion services. In too many places our teaching is superficial and shallow. We build beautiful Christian education centres and then fail to secure Christian education workers, and when we do we underpay them. We furnish beautiful libraries and then skimp on books. We have fine Sunday schools and provide untrained teachers with gaudy imported teaching materials because they are cheap. We get the best movie projectors and show third-rate films.

Canadian congregations have expended great sums on building and equipping excellent churches. Now we need the green light for the expenditure of imagination and effort to make certain that what is done in the buildings—and by Christians outside—is worthwhile. ●

Soapbox Preachers on the Campus

Students sometimes heckled, laughed and jeered . . . but the Emmanuel College quintette found an interested and questioning audience at the noon-hour soapbox sessions

Garry Clarke fields a question from the growing noon-hour crowd.

Some students listened intently and hurled numerous questions at the young preachers.

Others, like this group of amused students, heckled and jeered.

By KENNETH BAGNELL — Photos by ED deFAY

A BONE-CHILLING wind whipped the grey stone walls of the University of Toronto's Hart House Memorial Tower while five student ministers awaited the noon exodus from classroom to dining halls. At precisely 12.30 one of them — Emmanuel College's John Burbidge, 25 — clambered atop a makeshift platform, about three feet square, and started talking about Christianity.

His audience totalled four, then swelled to 20, then 50, and at 1 p.m. over 100. The students, clutching books and briefcases, listened, questioned and criticized. A few heckled. Said one heckler, "Hey buddy, you should be on Ed Sullivan."

At one point Burbidge—son of missionary parents and the possessor of an MA in philosophy from Yale—commented, "A Christian is one who believes God became involved in the world and can become involved in a man's life." From the back of the crowd a leather-jacketed youth with a crewcut, pushed frontward, shouting, "God became involved in the world, eh? Is that why it's such a mess?"

As the laughter died, Burbidge fielded the question, restated it, and launched into his reply. Said he: "Yes, God has become involved in the world. But man has not responded. It's man's selfishness that has created what you call a mess. God is trying to overcome it, but man must open the door of life for God. . ."

God and the Congo

For two weeks, the bespectacled Burbidge and four fellow students took turns on the crude soapbox. There were atheists calling God, "a creation of man's vivid imagination." There were agnostics like the one who shouted: "Prove that God is caring a hoot in the Congo."

And there were those who take the Bible literally. There were Jews asking sincerely: "Isn't Christ just a dead Jew?" There were Roman Catholics saying: "There is only one true church that dates back to the time of Christ." And there were some Protestants out for the skin of the United Church. Said one of them: "You guys don't believe anything . . . you must belong to the United Church." Here and there was the occasional young communist with a superior smile, but open ears.

The Soper-styled mission germinated last November. A few of the students attending Emmanuel gather at 8.30 each morning for prayer. One week they invited the Rev. Roy DeMarsh, outspoken secretary of Canada's Student Christian Movement, to meet with them.

Mr. DeMarsh, who earlier had said publicly that the Christian witness on the average Canadian campus had dwindled to almost nothing, chatted with the boys about improving it. "I didn't make any specific suggestions," he told me. "I underlined the difficulties and the challenges. I mentioned McGill and the University of British Columbia where the soapbox approach had been tried. The students took it themselves from there."

Revamped approach a must

Mr. DeMarsh, whose office is in a made-over house on Toronto's quiet edge-of-campus St. Thomas Street, says a revamped approach to the college campus is a must if Christianity is to make any impact.

"The business of having a lecture or sermon style method is obviously not catching on," he says. "In Canada's large universities, an average of 5 per cent. of the whole student body attends the old-style mission. "What's called for is a 'dialogue approach.' The university is supposed to be a forum for discussion of life's most vital concerns. So I'd like to see a Christian and a non-Christian challenging each other. The soapbox is a variation on this idea."

To brush up on technique, the five students met with Britain's master of the soapbox, Donald Soper. Dr. Soper, who engages in verbal sparring matches on behalf of the gospel, in London's Hyde Park, spent a few hours with the boys while in Toronto. And he gave them a few vital tips. Once on the platform, they boil down to this: when someone asks a question or fires a criticism at you—always repeat it

(*Over*)

The audience grew larger as the soapbox sessions progressed. This was the crowd at its peak. Five Emmanuel College students participated.

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aloud. It gives everybody a chance to hear it. It shows the audience you're playing fair with them. It may even win their sympathy. Most important of all; while you restate it, you can prepare your own answer.

The Emmanuel boys took Dr. Soper seriously. A pale, weak-voiced, pony-tailed girl, obviously a skeptic, one day murmured: "I've talked to some people in the Christian religion and they've told me I'm a damned person. Is this true?"

The student on the soapbox wasted no time. "Has everybody heard the question?" he asked. "The lady says some people in the Christian religion tell her she is damned. What about it? Well—I can only speak for myself on this—but I would not wish to be the Christian who said that."

Only for himself

Each of the students underlined carefully that he was speaking only for himself. Over lunch one day in Hart House, hefty, handsome Jim Somerville, who left an architectural firm to study for the ministry, talked about strategy on the soapbox. "We hope to have some honest confronting of problems. For instance, Christianity and Communism —or else Christianity and the Congo. Maybe we can't give them an air-tight answer to every question, but we hope to be used as a sounding board."

Across the table from Somerville sat 32-year-old Garry Clarke. He's in his first year of theology and looks just like another older student. But he isn't quite. He has a Master's degree in philosophy from Oxford and is general manager of the Canadian publishing house, Clarke, Irwin & Company. He spends part of most days behind the managerial desk, while taking his course at Emmanuel. He told me: "Our hope is not to convince anyone really. I anticipate we may be knocked down occasionally. But the fact that we get up there is the big thing."

"Getting up there" obviously takes courage. John Burbidge, who launched the two-week mission by being first man on the soapbox, confessed: "Toward the end of the hour, my legs started to tire and the strain began to show. But the questions weren't as tough as I expected. It was easier than last week."

By "last week" he meant the practice sessions held by the five men with their fellow students in the lecture hall of Emmanuel College the week prior to the mission. They set up their soapbox and everybody fired questions. According to Burbidge they were trickier than the "real audience."

The five students weren't "picked" by anybody. They volunteered. And it was

(*Continued on page 21*)

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GOOD SPORT NEEDS GOOD NEIGHBOURS

From pioneer days, *neighbour* comes down to us as a word replete with meaning: friendship, co-operation and help in time of need. In rural areas, particularly, the word still stands for more than mere adjacency.

Fortunately, for sportsmen, it is easy to be a good neighbour. The neighbourly angler or hunter is always careful not to disturb livestock, trample crops or damage property. He closes gates securely, climbs fences at strong posts only, to avoid stretching the wire. He calls at farmhouses to introduce himself and to request permission to wet a line or fire a shot.

But unfortunately, many farmers have been annoyed by the negligence of *some* sportsmen. These malefactors have left farm gates open, permitting livestock to ravage crops or stray on public highways; they have broken fences, injured trees and flattened crops; they have left picnic refuse and unextinguished fires behind them; and, worst of all, have wounded livestock and endangered human life through careless discharge of firearms.

Following years of such outrages, embittered farmers have posted their property against anglers and hunters who do not understand that the use of privately owned land is not a right but a privilege. Thoughtful sportsmen fear that soon *all* hunting and fishing will be prohibited on private land.

Anglers and hunters who wish to continue to enjoy their sport are following the lead of public-spirited organizations which stress the following code:—

(1) Courteous behaviour on private land;

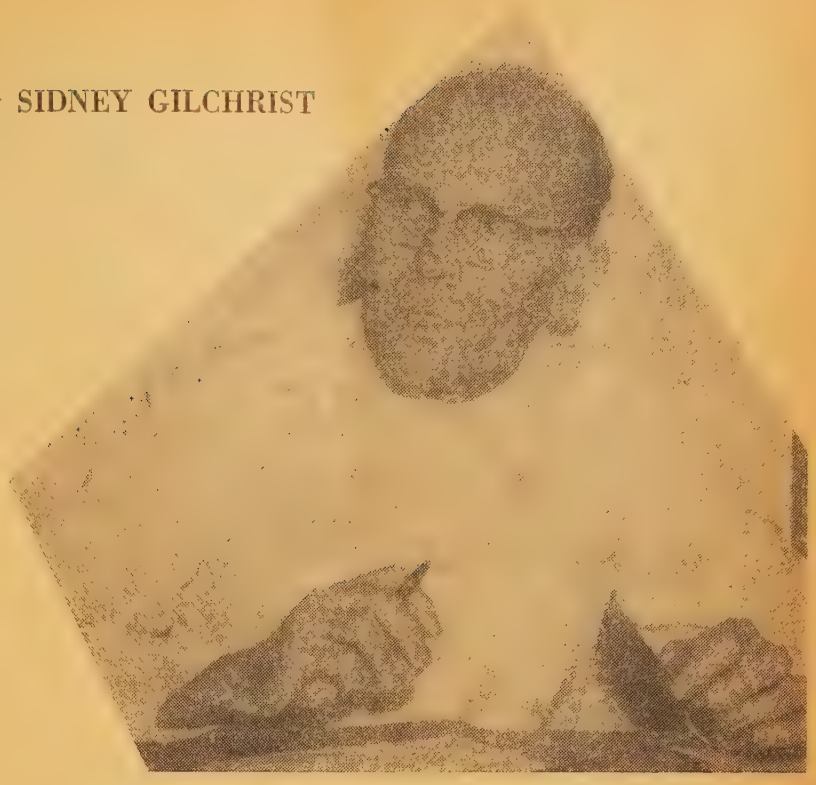
(2) Safe handling of firearms;

(3) Observation of conservation regulations.

ONTARIO DEPARTMENT OF LANDS AND FORESTS
Hon. J. W. Spooner, Minister
F. A. MacDougal, Deputy Minister

By SIDNEY GILCHRIST

He spluttered when people asked "Why missions?" . . . , now this Canadian missionary doctor finds one answer in an African's . . .



Encounter With a Hellcat

Bailundo, Angola—Every now and then when, for my sins, I am home on furlough instead of at the job I'd like to keep on doing until someone at home rings the bell, someone asks, "But why should we have missions at all?"

I am afraid I usually splutter on such occasions. Not because I haven't an answer to give, but because the answers are too many. So I counter with other questions: "Why 'home' churches? Why a ministry? Why a Christian witness in Toronto, New York, Pictou or Dothan, Alabama?"

The answer to these questions is one and the same: "because *mission* is *inevitable*."

However, there are many sides to "mission." Here's one of them!

As I type this by the light of a pressure lamp, in my mud-walled office at the muggy, saggy, starchless end of the dry season and the beginning of the rainy months, (actually this is the "wish-it-would-rainy" season right now!) I am surprised every whipstitch by an unusual odour. I forget it and then suddenly it makes me look up again. It emanates from a leopard skin hanging from the rafters of the verandah just outside my door. It's there because I said to Justino just about dusk, "We'll have to put that leopard skin in some safe place where the *dogs* can't get at it," and because he patiently replied, "Yes, doctor, we'll have to put it where they *army ants* can't reach it. . . Dogs keep their distance from leopard skins!"

I'll begin with this leopard.

I saw his results before I saw him. I had just begun this morning's clinic when a man walked in. He was covered with blood and there were deep wounds on his arms and hands. He announced that he'd had a serious altercation with a leopard. There's always one of these chaps ready to turn up somewhere like the fellows who "thought it was kerosene," or the johnnies who shoot first and ask questions afterwards. (If they're there to ask them. This particular Ochimbundu almost wasn't.)

This was his story:

"I was out hunting with my bow and arrows when I saw an animal in the bush — close. I thought it was an 'onjui.' (That is an animal somewhere between a wild cat and a leopard but not nearly as dangerous as the latter.) I shot one arrow and it hit him in the shoulder. He came at me like lightning and caught my hand in his jaws, clawing at me with both front paws at the same time. He was hurting a lot but I got a hand on his throat and I was choking him!"

"But man!" I interrupted, "this was a *leopard* you were fighting with! I don't see how you could choke him, and I don't understand how you escaped!"

"God helped me," he said.

I was sure that the fellow really had put up a game fight. After all, he had just walked 10 miles or so, scratched and bitten and dripping blood; yet fresh as a daisy! And I had no reason to think that God had *not* helped him. I can't help thinking that our kind of God might even find a special joy in saving a man like him.

Nevertheless, I was not surprised to hear, as he went on with his story, that as man and leopard grappled, bit, scratched and choked, a husky nephew of the man had run

(*Continued on page* 31)

The Painting That Made Me Angry

By Wayne McKenzie*

MY friend opened the front door of his home, ushered me into the living-room and to a chair, and excused himself to attend to some household task in the basement. My eye ranged over the new home which he had been building for some time and to which he had just moved. Among his many unusual talents, I concluded, was this one, also—he was a good carpenter. A curving staircase led upstairs, all hand fitted and finished in mahogany. It was well done. The fireplace mantel was unfinished as yet but would be beautiful.

A primitive skill

As my eye ranged the wall, it finally caught the object for which unconsciously I had been looking. It was a painting. My friend had tried his hand at oils, and this was his only finished work. Try as I might, wherever or whenever I saw his one canvas, I never could go past it. It drew me inexorably. There was power behind it. It was crude, yet real. It was ugly, and yet beautifully done. A touch of the American character artist Remington lay behind its realism and minute attention to detail. The painting said of the artist, "I was there, watching this—feeling it!"

I arose and stood in front of the painting as I had often done before. Again there came this strange sense of kinship, of identification, of growing pity, of frustration, and then finally unreasonable and unwilling anger. Such was the primitive skill of the artist's hand.

I can remember it perfectly. The scene is of winter snow. The cold is intense. The snow crystals sparkle on the tops and in the hollows of the low drifts. There is little wind portrayed in the grey day — only intense, blistering cold. Across the picture from left to right is a barbed wire fence. It is not a good fence, but it is enough. Tiny tufts of crystal snow cap the weather beaten posts, and cling to the barbs on the wire. The snow lies fairly deep around the posts, and past, errant winds have hollowed out the drifts in their lee.

A gate has been placed in the fence. As such gates often are, it has three rather sagging strands of barbed wire held up by four small gateposts. How many times have I opened such gates as a farm boy! It sometimes takes a good bit of "shoulder" to get the top loop off, but this loop looks easy. A child could do it. But there is no one there. The snow on the far side of the fence is unbroken by footprints. No one has been at the gate for a long time. No one will be at the gate.

Times are different

But there is a creature at the gate. On this side—waiting—is an old work horse. His sides are marked at the shoulders by the scars of his past labour. His mane and tail are unkempt. Every rib and bone of his frame testify to acute starvation and exposure. His head is bowed low to the ground in the last trembling stages of exhaustion. His eyes are glazed, and the front knees are buckling forward in the way of all horses too weak to stand. In a few moments he will be down—down for good.

Will anyone come?

And then the eye desperately sweeps the remainder of the picture, and the sense of frustration grows. On the other side of the fence is a large, unpainted barn. It is a good barn, a big barn, and one instinctively knows that this is a gate and a barn that the old horse knows intimately. How many times has the gate been thrown open in the past, and he has galloped through to a well-earned pat, and care, and welcome rest? But the gate is closed. The times are different. . .

And then one sees as a final detail—and this is what stirs one to despairing anger—that the door of the barn is open. There are probably wisps of hay that a horse could garner even without a hand to help. Safety is there from the acute cold and snow. There is shelter for living things in the barn, but what does one see in the inner gloom? The final blow falls on the senses.

An inanimate thing

Carefully housed out of the cold and the elements, and visible in the darkness of the barn's interior through the open door is the yellow nose of a shiny new tractor. It is safe in there, carefully placed away—an inanimate thing that has no feelings, no hunger, no thirst. And outside in the snow on the other side of the fence stands the dying horse waiting before a closed gate—a gate that used to be opened at the end of a hard day. . .

This painting once meant to me—the kind of men who would use flesh and blood as long as it stood up, and then bar the gate. But this is not what it says any more. I am interested in the Body of Christ, now. What does it say about the Church?

I wonder if we remember clearly that the Church is a shelter for flesh and blood? Or do we get caught up in preserving the machinery of it?

Do we know that many look with longing eyes across the barbed wire of

(*Continued on page 25*)

The Rev. Wayne McKenzie is United Church marine missionary at Alert Bay, B.C.

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By Bob Deutsch

going to tell you about the amazing strawberry plant in e. A plant that produces s so large that tourists take res of them. Berries that are lly the size of hens' EGGS. ine . . . a plant that produces red, tasty luscious berries the of hens' EGGS — and produces reds of these giant berries on plant. A strawberry plant that ices not just one crop a year, is EVERBEARING — produces spring all summer long until irst killing frost. I've seen this produce with my own eyes.

irst saw these huge strawberries French fruit store . . . saw sts taking pictures of these stic EGG sized berries . . . amazed at their fantastic size. ugh the French Minister of ulture I finally located the e of these giant fruits, and d the fields where they are n. There, in a small town was ge field of these plants produc- giant berries for market. AND H PLANT WAS PRODUCING DREDS OF THESE GIANT ITS.

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OFFICIAL REPORT OF INQUIRY

At the moment of examination this plant was bearing fourteen (14) red fruit the size of a small hen's egg, and about one hundred blossoms and small fruit in the formative stage. Examination revealed that at least one hundred and fifty (150) strawberries had been picked from this plant.

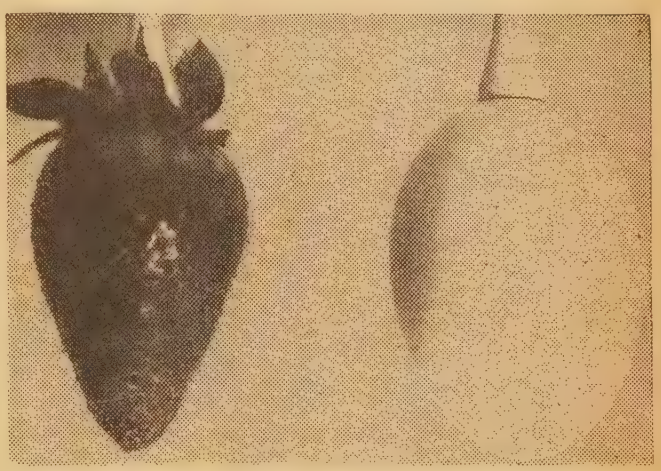
Based on the foregoing facts we drew up this official report of inquiry which has full legal weight for the purpose for which the petitioner requested it.

Roger Rassinier, Bailiff of Court of Justice, CAEN (Calvados) Republic of France.

In witness whereof:

I certify that the foregoing is a true and correct translation of the attached bailiff's report.

Antoinette Mancus,
Official Interpreter,
Supreme Court,
Second Judicial
Department
Kings County, N. Y.



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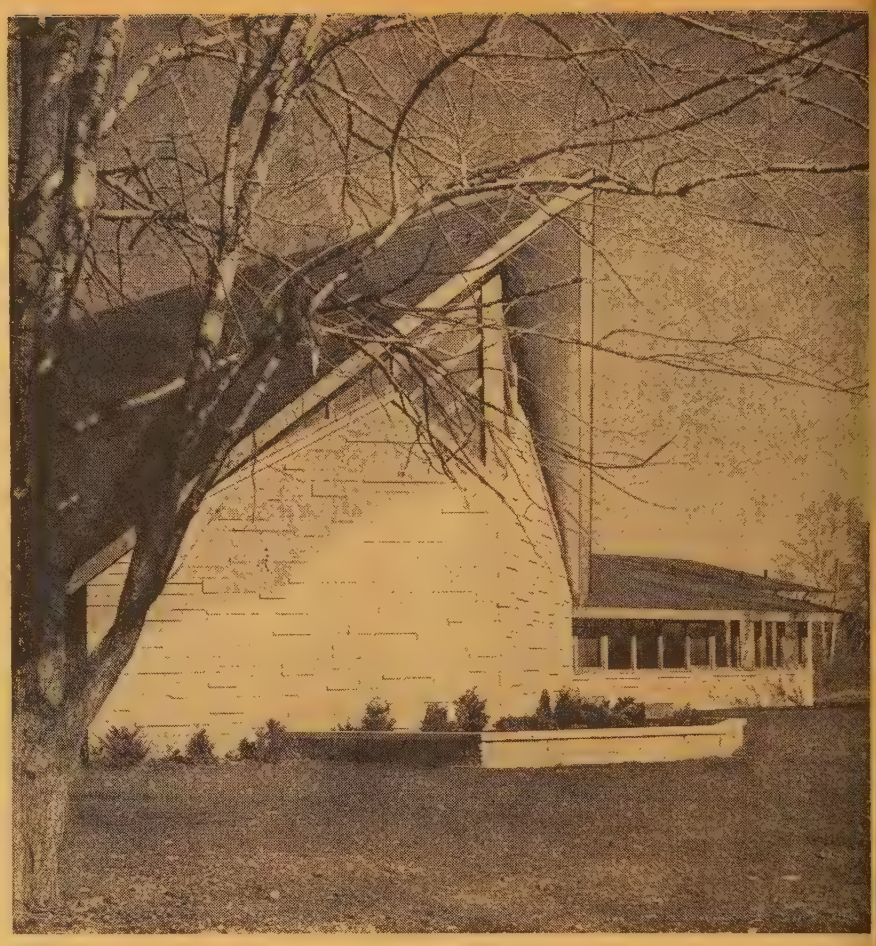


Sarnia's young Grace United Church couldn't afford a complete building programme . . . Architect Harold Hicks came up with this unique plan

LIKE all new congregations starting a building programme, the people of Grace United Church, Sarnia, Ont., had one big question facing them—what should be built? Some wanted a nave or sanctuary, others felt a Christian education wing was needed, first. But all agreed that whatever was built should look like a church.

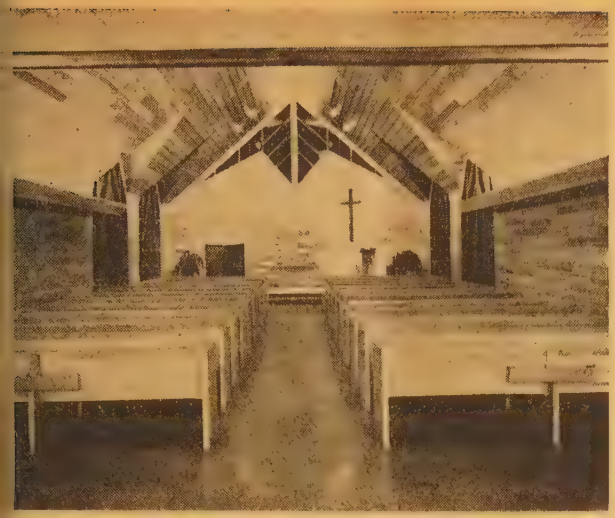
"We don't want people passing by and asking, 'what is it?'" they said.

A total of 1,747 new United churches or church halls have been built in the past 14 years. Practically every new congregation has started with what they like to term a "first unit," usually a Christian education building. Some are basements. Many look like schools, lodge halls or commercial buildings; anything but a church.

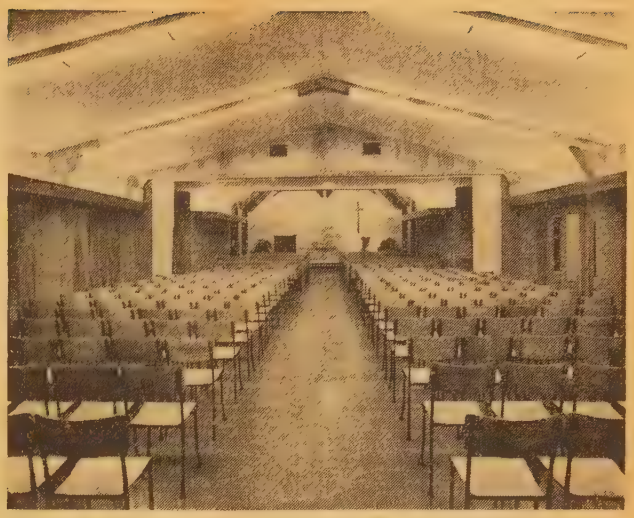
The Sarnia congregation overcame the problem by building a chapel with an adjoining room that can be added for Sunday worship and separated during the week. Together they seat 400. The parlour section is also used for banquets and meetings. There are four Sunday school classrooms and an oversize lobby. Building cost was $110,000, plus land, furnishings and architect's fees.

Long range plans call for the addition of a nave and other facilities, and there will always be a chapel for small services.

After using the church for a year, the congregation is sure it did the right thing. Its "first unit" is practical and worshipful, and nothing has to be torn down to continue building.



he chapel as it appears with the folding doors closed during the week. It will remain when larger sanctuary is built.



With doors open, the parlour and chapel seat 400 on Sunday morning. The organ is in a loft at the rear of chapel.

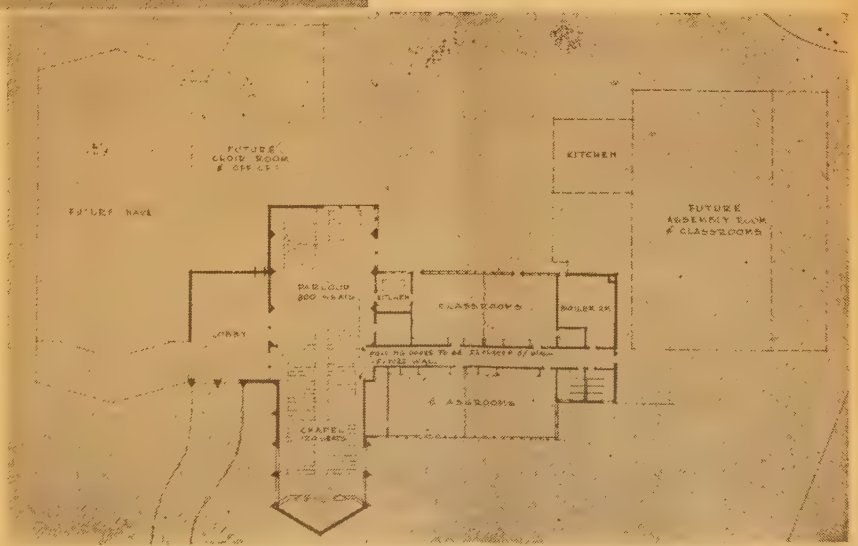
This One Looks Like a Church, Too!

though only the first unit in the struction programme, the building lly looks like a church. The chapel in centre, lobby at left, Sunday school rooms at right.

Photos by

DOUGLAS PAISLEY

Sarnia



Architect's sketch shows the present building and future additions. Permanent walls will replace folding doors between chapel and parlour. Architect was Harold Hicks of London, R. W. McKay Construction of Sarnia was contractor.

PLAN NOW

for * EPV

*EPV means Every Person Visitation

For a successful effort in your congregation this fall you ought to begin now. Choose your method, order your materials, line up your leadership, set down the dates on a calendar for beginning, programming, publicity, training and the visitation. NOW!

An informed congregation . . . New round up of leadership . . . Enthusiasm in the congregation . . . Confidence that much can be achieved . . . A greater dedication of a people to their national and world outreach . . . A response in dollars . . . These things are possible in your congregation. Choose one of the three plans mentioned here and begin . . .

SECTOR PLAN PROJECT

The use of Sector Plan Manual and materials along with other congregations in your community under the organization and leadership of a local Sector Plan Project Committee, Local Director and visiting Counsellor. There were 110 Sector Plan Projects in Canada last fall. Contact your local committee.

PLAN B

"Plan B" is another form of visitation, much simpler than the Sector Plan, and making use of cottage meetings for education of the congregation in Stewardship and information about the Church. Much depends on the contest local leadership brings to it. It is for congregations which have been in Sector Plan a couple of years. "Plan B" will run on a community basis conjointly with The Sector Plan Project. Plan B is not offered as a solo effort this year.

SOLO EFFORT

Solo Effort is the term applied to "going it alone." A congregation orders Every Person Visitation materials such as used in the Sector Plan and/or other items and plans its own visitation. Order forms are supplied from this office.

Missionary and Maintenance Department
THE UNITED CHURCH OF CANADA • 85 ST. CLAIR AVE. E., TORONTO

• Pithy Quotes

Ad Lib

By J. A. DAVIDSON

THIS is probably a very lazy way of doing a column, and I am prepared to be charged with laziness for doing this one merely by typing out some quotations from a book. The book is that strange but valuable collection of sermons by the great English Roman Catholic, Ronald Knox, *Pastoral Sermons*.

A few months ago I commented here on this book: I pointed out that it contained much which is downright infuriating to the Protestant reader but that, after we have discounted it in every possible way, it still remains a richly spiritual book. Perhaps these few quotations from it will show why, despite its many peculiarities, I commended it to my fellow ministers.

"And one of the reasons, surely, why our Lord comes to us in holy communion is to make us more Christ-assertive, and therefore less self-assertive, as life goes on."

"The man who judges a fellow creature on earth attends his own trial, in doing so, before the tribunal of eternal justice; not less so the nation which judges the crimes of another nation."

"When man judges man, the accused knows whether he is innocent or guilty; it is for the judge to find out. When God judges man, the judge knows the truth already; it is the accused that has to learn it."

"The Christian's life is not meant to be a comfortable one."

"We live in a world which is very far indeed from understanding our religion, and very far indeed from liking what it understands of it."

"God is not tied down by his human instruments."

"When we say our prayers, we don't tell God anything which he doesn't know; our sins are all stale news to him, our needs are something that go without saying. . . When you come to look at it, you have to admit that you go through this business of moving your lips in prayer not because God needs it . . . it is because you need it."

And, to conclude, a statement from Father Knox on reading the letters of St. Paul which puts them into a most realistic perspective: "It is rather like listening to one side of a telephone conversation; we can only guess, as we go along, what the people at the other end of the wire have been saying." That, of course, is a commonplace of New Testament scholarship—but we preachers would do well to keep it in mind when we preach on Paul's letters because we often ignore this fundamental element of two-wayness in them.

• Up-Country Visit

Letter from Africa

By GARTH W. LEGGE

FOR the last five months we have been living about four miles out of Kitwe, a city of perhaps 12,000 Europeans and 50,000 Africans, a modern residential and commercial centre surrounded by sprawling African townships. We are situated in what was the old Mindolo Mission, most of which has now become the Mindolo Ecumenical Foundation, with its Women's Training Centre for African women, its Literature and Literacy Centre for aspiring African and European Christian writers from all over the continent, and its Lay Training Institute.

As a young church, we find many helps to our mission here in Mindolo. The Ecumenical Centre has frequent conferences led by outstanding visitors from all over Christendom.

Of course, the real battlefield here, as everywhere in the church, is the local congregation, where Christ's all-inclusive mastery must be realized.

One of the highlights of my work I found far from the Copperbelt and its "rapid social change." I went on a safari some 550 miles northeast into the bush to live for nearly five weeks in a small African village near one of our mission stations. This visit was for the purpose of gaining first hand background experience of the Bemba language, and of the village life which has produced most of our Copperbelt Christians. I lived in the little thatched hut of the headman, whose wife cooked my rice and sweet potatoes. During the day I accompanied the villagers to their garden plots hacked out of the bush, digging peanuts and cassava, reaping millet, bringing in firewood for the evening fire. Life is still on a mere subsistence level, and is very simple. No beasts of burden are known, nor is the wheel employed in any form in the agricultural process.

Many of the villagers are Christian and I soon learned to respect their wisdom and integrity and to value their friendship. Before they began daily work in the fields, they would kneel on the hard earth and return thanks to Almighty God for His providential care. How many of our farmers in Canada turn the tractor engine off to do likewise before getting down to work in their richly productive fields?

I could recount many experiences of village life — the battle of the cockroaches in my hut; a visit to a famous all-African sectarian church with its hypnotic, instinctive singing and its mystic priestess; walking miles through the bush to pay our respects to the chief in his distant village, taking presents of tea and sugar, and bringing back a chicken in a crate of twigs as his gift.

With my friends, the Bemba villagers, I regularly attended the services in the nearby mission, where for over 50 years the Church of Scotland has carried on the Gospel work of preaching, teaching and healing. Dr. Malcolm Moffat, at present in charge of Lubwa Hospital, is a direct descendant of pioneer missionary Robert Moffat, and so provides a living link with the classic period of missionary labour in Central Africa.

So in pulsing industrial centres and remote up-country bushland, the one church lives and works among the humble of earth, and in many lives Christ becomes the one Master and Lord.

Rev. J. A. Davidson

Rev. C. Legge

Mrs. G. Taylor

Rev. F. H. Muir

• Memory's Wings

Where Yesterday Waits

By GLADYS TAYLOR

LAST summer I visited a woman with whose daughters I used to play as a child. Though the daughters had long since gone to homes of their own, their mother lived in a neat little cottage on the farm to which she had come as a bride many years before.

As I approached the house, feeling uncomfortably warm in the hot stickiness of a July day, I noticed that tall trees held the cottage in the cool cup of their shade. Those same trees, I knew, sheltered the cottage as carefully from the cold blasts of winter. It was their way, I thought, of thanking the woman who had so stoutly defended them against the march for arable land which had stripped similar trees from most of the farms around.

To reach the door I walked through graceful tall grass blissfully free of the crew-cut look of city lawns.

My friends' mother—I noticed that the years had gently traced lines of memory on her face — met me at the door. As I followed her into the house I could feel *yesterday* all about me. It was as though she held it there, a gift in her hands, for all who returned to the unchanged spot to receive it.

When it was time to leave, I felt regret. I knew that I had been fortunate to find a piece of *yesterday* in such a pleasant spot.

And it was then I wondered where other people found their *yesterdays*.

For a woman I know, *yesterday* waits in the smell of a spruce tree's needles. On that scent she can return for a magic moment to her childhood. One of my grandmother's *yesterdays* waited — to pounce upon her heartbreakingly — each time she saw a cornstarch pudding. It was the last food she had made for her husband before he died an untimely death from typhoid fever.

Yesterday may wait in a scent, a sound or a scene. Each of these is a wing on which one may swiftly return.

And so, though I do not believe anyone should dwell in the past, I recognize that with *today* and *tomorrow* pressing so inexorably upon us, it is sometimes physically, mentally and spiritually necessary to return to it momentarily. And that is why I am grateful to the things — and people like my friends' mother — that provide a place where *yesterday* awaits.

Letter from Japan

By FRANCIS MUIR

WHEN the little car bounced down the hill with Dr. Hugh Rose holding on for dear life, the most complimentary thing we could think of the road was that it once more had served as a missionary crossroad.

Twenty-one years ago a group of us passed over this very road on our way to China. Little did I realize at that time that I would be standing here in Kobe, shouting last minute good wishes to a missionary doctor and his wife on their first tour of duty.

The Roses, featured in an OBSERVER cover story last year, had stopped off in Japan enroute to Korea, where Dr. Rose is now one of five doctors on the staff of the new Wonju Christian Hospital, 90 miles from Seoul. He has major responsibility for eye diseases.

Hugh stood with us on the crest of the hill overlooking the bay. Sixteen years ago, when there were no active missionaries around, the area as far as we could see from east to west, lay in smouldering ruins. Now it stands erect again, not beautiful at close range, but with the harbour, the bay of Osaka, and the mountains beyond, a most beautiful city setting.

Before China closed its doors, and the rest of south-east Asia began feeling its 20th century birth pangs, Japan was regarded as the portal of the great far east. Kobe was the last port of call for those beautiful liners filled with travellers, packed down with business people, and running over with missionaries. From here they went to Korea, Manchuria, Tibet, Mongolia, north, central and south China, Taiwan, Hong Kong, the Philippines, French Indo-China, Borneo, Thailand, Burma, and sometimes India.

• Eastern Portal

The steps on which we stood waving to the Roses, could tell of hundreds, if not thousands of similar farewells. The Church of Christ in Japan can be proud of the days that have passed. It is rich in memory. Has it hope of seeing something of those days repeated?

When our guests arrived, we scrambled with them to our favourite look-out. Ships attract our eyes before anything else. In the person of these mighty leviathans of the deep the whole world is assembled at our feet.

The ships brought to mind a recent Sunday when a whole row of sailors down front caught our eye as we entered the church. They looked so square and straight, from their crew cuts to bell-bottoms.

We knew that behind these boys was the impact of a godly home where 15 or 20 years before a little tow-head had been hauled in on Sunday morning —not without protest—to be washed up and escorted to the family pew. In the same way the fish would bite better on Sunday mornings then, so the Casino glitters brighter when the navy puts into a foreign port. But memories had brought the sailors to church.

Today, however, as we watched, one ship caught our eye. It stood out in colour, sparkling white with a single streamlined funnel painted yellow. So completely did this first luxury liner dwarf the cargo vessels around her that at first we thought they were lighters. Our guests said she was the first of a fleet to make regular Pacific voyages. This trip she wasn't exactly running over, packed down or even filled. But there is always the future.

For 100 years, the east and the west grew together. Then something happened. For ten years the steps on which we stood saw no movement of missionaries. Now there are a few. Will there be more? Will Japan once more become a missionary crossroad? •

Mission to Canada

February — June, 1961

A party of British evangelists, under the leadership of Tom Rees, travelling 22,000 miles in Canada, visiting every Province conducting Inter-Church evangelistic services in more than 100 cities and rural areas from Newfoundland to the Yukon.

APRIL ITINERARY

PETERBOROUGH, Ont., Fri. March 31st, 7.30 p.m. St. Paul's Presbyterian Church.
Saturday, April 1st, 7.30 p.m. St. Paul's Presbyterian Church.
Sunday, April 2nd, 8.00 p.m. St. Paul's Presbyterian Church
Youth Rally, Sun. April 2nd, 3 p.m. St Paul's Presbyterian Church.
Rev. E. Williams, 227 Westcott Street, Peterborough. Phone RI. 2-5583.

BRANTFORD, Ont., Wed. 5th, 8.00 p.m. Park Baptist Church.
Brigadier G. V. MacLean, 2 Darling Street, Brantford. Phone 752-6123.

STRATFORD, Ont., Thurs. 6th, 8.00 p.m. Knox Presbyterian Church.
Rev. J. E. Marriott, 198 Church Street, Stratford.

TORONTO, Ont., Fri. 7th, 8.00 p.m. Varsity Arena.
Saturday 8th, 8.00 p.m. Varsity Arena.
Sunday 9th, 8.30 p.m. Varsity Arena.
Youth Rally, Sun. April 9th. 3 p.m. Varsity Arena.
Dr. N. Silverthorne, 8 Brendan Road, Toronto 17. Phone HU. 8-9783.

BARRIE, Ont., Tues. 11th, 7.45 p.m. Central United Church.
Rev. W. S. Bell, 59 William Street, Barrie. Phone Parkway 6-6059.

KITCHENER, Ont., Wed. 12th, 8.00 p.m. St. Andrew's Presbyterian Church.
Rev. W. Ulrich, 57-61 Stirling Avenue North, Kitchener. Phone SH. 5-7181.

EXETER, Ont., Wed. 12th, 8.00 p.m. James Street Church.
Rev. R. S. Hiltz, Box 414, Exeter.

LONDON, Ont., Thurs. 13th, 8.00 p.m. Beal Technical Auditorium.
Rev. R. B. Cumming, 11 Talbot Street North, Lambeth.

HAMILTON, Ont., Fri. 14th, 8.00 p.m. First United Church.
Saturday 15th, 8.00 p.m. First United Church.
Sunday 16th, 8.30 p.m. First United Church.
Rev. C. Newton, 182 Sanford Avenue North, Hamilton.

KINGSVILLE, Ont., Sun. 16th, 7.30 p.m. Epworth United Church.
Rev. K. R. Davis, Division Street N., Kingsville. Phone RE. 3-4144.

CHATHAM, Ont., Tues. 18th, 7.45 p.m. Park Street United Church.
Rev. B. D. Tuhy, 2 Detroit Drive, Chatham. Phone Elgin 2-1860.

WALKERS, Ont., Tues. 18th, 8.00 p.m. Mosa, Burns Church.
Rev. D. MacDonald, R.R. No. 2, Walkers. Phone Glencoe 622-41.

KINCARDINE, Ont., Wed. 19th, 8.00 p.m. Knox Presbyterian Church.
Rev. F. H. Cromey, Box 618, Kincardine. Phone 81.

MARKDALE, Ont., Wed. 19th, 8.00 p.m. Annesley United Church.
Rev. R. G. Cammidge, Maxwell.

PARRY SOUND, Ont., Thurs. 20th, 8.00 p.m. High School Auditorium.
Rev. R. A. Crooks, 60 Seguin Street, Parry Sound. Phone 399.

NORTH BAY, Ont., Fri. 21st, 8.00 p.m. Algonquin Composite School.
Rev. G. W. Paul, R.R. No. 3, North Bay.

FORT WILLIAM, Ont., Sat. 22nd, 8.00 p.m. Wesley United Church Hall.
Sunday 23rd, 7.30 p.m. Lakehead Coliseum.
Rev. E. R. Haddon, 1408 Edward Street, Fort William. Phone MA. 33608.

ATIKOKAN, Ont., Sun. 23rd, 7.00 p.m. The Park Theatre.
Rev. C. McFadden, 300 Marks Street, Atikokan. Phone 6000.

KENORA, Ont., Tues. 25th, 8.00 p.m. High School Auditorium.
Rev. J. D. Marnoch, 63 Drewry Drive, Kenora. Phone HO. 89915.

MORDEN, Man., Wed. 26th, 8.00 p.m. To be announced.
Rev. A. G. Johnson, P.O. Box 233, Morden. Phone 610 ring 2.

PORTAGE LA PRAIRIE, Man., Thurs. 27th, 8.00 p.m. Collegiate Auditorium.
F/L the Rev. M. Galbraith, RCAF, Chaplain (P), RCAF Station, Portage La Prairie. Phone 700 ring 1, local 231.

SOURIS, Man., Fri. 28th, 8.30 p.m. St. Paul's United Church.
Rev. D. R. Brooke, The Rectory, Souris.

SHILO MILITARY CAMP, Man., Fri. 28th, 8.00 p.m. Camp Chapel.

WINNIPEG, Man., Sat. 29th, 8.00 p.m. Winnipeg Auditorium.
Sunday 30th, 8.45 p.m. Winnipeg Auditorium.
Mr. F. A. Lang, 123 Brock Street, Winnipeg. Phone HU. 9-3148.

Full particulars, posters and party reservations from the local secretary.

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Dr. McLeod speaking

IT is a moving experience to go back to one's boyhood place after the lapse of years. I did this in February, returning to the town of Owen Sound and receiving there, with my wife, the warm hospitality of churches and manses and townspeople.

The mayor presided at a reception for us after the united evening service in Division Street Church, when we were presented with an address and an exquisite painting by George Thomson—brother of Tom—both Owen Sounders.

I sat next to W. J. Dowkes, an elder for 57 years and a teacher in the collegiate for a lifetime; he was my teacher. Fellow-students of those early days were there, also. I thought of the yesterdays and of the teachers of that school, "wise and eloquent in their instructions."

I thought also of Mr. Findlay. He was custodian and engineer of the school. When I wrote matriculation I left the review of physics and chemistry—the last examinations of the last day—for the early morning of the day of writing. I planned to rise at three o'clock.

I did this but found my notebooks had been left at school. I dressed and went to Mr. Findlay's house and rang the bell at 3.30 a.m. The window opened, "Who is there?"

"Alex McLeod, Mr. Findlay."

"What do you want, Alex?"

"My books are in school and I need them for the exams today."

A little pause, and then, "I'll be right down, Alex."

He came in his pyjamas and dressing-gown and we walked over to the school. He offered no word of reprimand but spoke only of the dim light in the East. He opened the door. I got the books. "Good luck, Alex," he said.

I wrote the examinations and passed them, thanks to my great teachers and to Mr. Findlay, who walked over the dew-laden grass and spoke of nothing but the dawn.

SOAPBOX PREACHERS

(*Continued from page* 10)

evident they were among Emmanuel's best. Two of them — Burbidge and Clarke—had something in common with many of the hundreds who listened to them. Once they were, as one said, "at the best, skeptics and at the worst, atheists."

"We don't mind in the least admitting it," says Clarke. "But we've come through it to something stronger."

No hesitation

What Garry Clarke found, he doesn't hesitate to express. On the second day of the mission—his turn on the box—he said quickly, "Let's talk about the Resurrection." Some good church people across Canada might be shocked at what met that remark. It was laughter. Shouted an angular youth at the back of the crowd: "Don't go away folks, stay for the afterlife!"

But Clarke had placed his finger on something big and no one went away.

Just then, one Jewish youth yelled: "You've got no valid proof of the Resurrection. How can you believe something that amazing without any scientific proof?" There was a moment of silence. A titter swept the crowd. A couple of girls giggled, and a bearded youth mumbled wryly: "Step down buddy, step down."

But instead of stepping down, Clarke started to talk.

"The gentleman wishes to know why I believe in the Resurrection without any scientific proof. Is that right, sir? Have I stated the question correctly?"

The youth folded his arms, cocked his head sideways, smiled and nodded slowly.

"Well, I'll tell you why! Because the Resurrection is primarily *not* a scientific fact. Does a scientific fact ever change a man's life inside and out? Does it ever rescue him from degradation to triumph? No! The Resurrection is outside the realm of scientific proof and I for one am glad that it is. I can point you to dozens, yes, hundreds of people who have been changed by the fact of the Resurrection, who would never be touched by mere scientific facts. I can't prove the Resurrection scientifically—but it has changed my life. And it can change yours."

Convinced or unconvinced, the crowd was silent, and then someone threw another question.

Actually while they fired such straight answers, they weren't too hopeful they would convince or convert. "Our intention was to show that the Christian faith can be subjected to intellectual scrutiny and come out a winner. This is the only way the university crowd can be met!" says Somerville. "Atheists and agnostics don't head for the nearest church. They think they have the answer. You've got to attract them and hold them even if it's for only a brief moment."

Here again the boys followed the Soper system. "Stay away from open areas," he advised, "or you'll be all alone. Pick an awkward spot where people must pass. There they at least hear you for a second and may stop."

Acute interest

The Memorial Tower, alongside which the boys set up their portable pulpit, served this purpose well. Hundreds of students go through its arch at lunchtime. Beginning at 12.30 just as the classes were being let out, the crowd gradually built up to a peak of over 200, then tapered off. At 1.30 p.m. the speaker closed off with: "Thanks for your attention. There'll be somebody else here tomorrow at the same time." Invariably they applauded and some stayed to talk to the speaker or even to

(*Continued on page* 24)

a Wise investment!

Considered from any angle, an advanced education is a wise investment that will pay dividends for a lifetime. One of the new leaflets in Sun Life of Canada's VALUES IN EDUCATION series is entitled *Why Study the Humanities?* which should be a help to young people in determining their proper course of study. Along the same lines, *The Value of a College Education* might be helpful to them in planning their futures. These leaflets, and nine others in the Values in Education series, are available without charge or obligation. Just mail the coupon below.

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

THE results of a Brantford (Ont.) survey in social values is told by the United Church's Rev. R. C. Crysdale in a 179-page volume entitled *The Industrial Struggle and Protestant Ethics in Canada.* (Ryerson $4.) A graduate of U.B.C. in commerce and economics, Mr. Crysdale entered the ministry following the depression. A continuing interest in sociology led him to do post-graduate work in this area and the present book is the result. A review by Dr. David Summers of The Religion - Labour Council will appear shortly.

Mr. Crysdale

Last week at the United Nations we discovered that the shabby "poor relation"—a building that was on the property when acquired and has since been used as the library—had been torn down, and rising on the site is a new, modern building, the $6,200,000 library to house 500,000 volumes, the gift of the Ford Foundation. A glassed-in corridor will connect it with the Secretariat. Services will be expanded beyond the present 35 languages used by the United Nations, with an auditorium for lectures and a small listening room for the use of language training records. . . In the United Nations, also, we learned that in India UNESCO has set up the first demonstration public library serving 2,300 readers a day, a quarter of whom are making their first visits to a library.

The New English Bible was a best seller in England within a few hours of its appearance. Branch stores of W. H. Smith & Son report selling out within 30 minutes. The initial edition was 1,000,000 copies; another million is being printed.

Praying; How, When, Where, Why

By Muriel Lester. (Independent, $1.)

Reviewed by A. J. Wilson.

Miss Muriel Lester, a spiritual world leader and consecrated advocate of international peace, has done a small, practical book on prayer. How is one to pray, when, where, why — why pray at all? Miss Lester, by her own experience and practise of the presence of God, is well qualified to provide the answers. This she does in a manner void of all banalities and obscurantism—a much needed book for a day of perplexity and waning faith.

The Second Crucifixion

By Maurice Samuel. (Little, Brown, $5.)

Reviewed by Dorothy Dumbrille.

The author of **Web of Lucifer** and **The World of Sholom Aleichem**, both best-sellers, now gives us this interesting novel of the struggle of two men, Julius Fulvius, a Roman aristocrat turned Christian, and Yohannan ben Natthias, Ebionite Jew and follower of Jesus the Prophet, for the woman Marcella.

It is about 100 years after the time of Our Lord. Marcella has been raised as a patrician's daughter but when she is denounced as the foundling of a Jew she goes to live with the Jewish people and here her child, Miriam, is born. The story is fast in pace and filled with excitement. When Miriam is kidnapped it precipitates a religious crisis involving the eighth Bishop of Rome; a Rabbi of the Ebionites; Justinus, philosopher, now better known as Justin Martyr, and Moses ben Isaac, heir to the Ebionite Rabbi.

It is not a story that may be quickly read but must be studied. We see the Colosseum, dating from the time of Titus and becoming old-fashioned even in his day when homes of the classical type were becoming rarer in crowded Rome. The home of Sempronius Selanus is so well described one can almost smell the roses and hyacinths in the gardens.

Maurice Samuel is the author of many good books, all of them uplifting and wholesome, yet profound. He spent, we are told, ten years on **The Second Crucifixion**, studying the growth of the Jewish-Christian Complex; the condition of the Christian Church in Imperial Rome and the lives of the Jewish people in the Hadrianic period in which his novel is set.

Music, Sacred and Profane

By Erik Routley. (G. R. Welch. $2.50.)

Reviewed by Kenneth Cousland.

This little book consists of a collection of articles which first appeared in **The British Weekly** and **The Choir**, and in some cases in our own **Jubilate Deo.** It will be welcomed by the large number of those interested in music and worship who have come to know Dr. Routley through his numerous books on the subject and who will be glad to have these occasional papers drawn into one volume. Here they will find the typical Routley qualities—a deep understanding of worship, profound musicianship and a wide range of knowledge set forth with lively humour, arresting word and phrase, pungent and provocative comment, and

he practical wisdom that underlies the whole.

He deals with a wide variety of subjects, serious and not-so-serious, but the titles of his main themes will give some idea of the scope of the articles; Music and Churchmanship, the Puritans and Worship, Church Music or Christian Music? and an interesting treatment of twelve biblical passages which he calls Texts for Church Musicians. Ministers will find these suggestive as the basis for a series of sermons. His general position might be summed up in his statement that "music is not to be pushed around by the heavy hand of the theologian, nor theology to be taken in by any blarney about 'art': but the laws of music and theology can be relied on for a resultant guidance in the matter of church music." (p. 104)

Altogether this is a suggestive and stimulating collection of essays for minister and layman alike.

The Lord's Prayer
in the New English Bible

"This is how you should pray:
'Our Father in heaven,
Thy name be hallowed;
Thy kingdom come,
Thy will be done,
On earth as in heaven.
Give us today our daily bread.
Forgive us the wrong we have done,
As we have forgiven those who have wronged us.
And do not bring us to the test,
But save us from the evil one.'"

My Friend in Africa

By Frederick Franck. Ryerson, $2.25.)

Reviewed by J. H. Arnup.

This story can probably be classed as propaganda. If so, I could wish that our church, through its various departments and institutions, might read, mark, learn, and inwardly digest its content, to the benefit of its promotional literature.

The story, beautifully written and profusely illustrated, is all about a small African boy who came as a patient to Dr. Schweitzer's hospital at Lambaréné —and liked what he experienced there so much that he wanted to stay there always. The varied appeal of the hospital is strongly brought out, and the great doctor who is its head and inspiration is exalted, while the weaknesses of the institution are kindly passed over. A nice gift book.

Papa Was a Preacher

By Alyene Porter. Illustrated by Janet Smalley. (Welch, $1.)

This book is delightful. It's not new, but is a paper-back second edition of one of the best books about a parsonage family. The eight PK's are so bright and full of mischief that their escapades keep the reader in a prolonged chuckle. Mamma and papa are wise and tolerant, with the sense of humour so essential in a minister and his wife. The author is papa's youngest daughter.

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Jean Rees is the wife of British Evangelist Tom Rees now on a travelling "Mission to Canada"

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"I give to The United Church of Canada the sum of..... dollars"

or, "All the rest and residue of my estate, I give to The United Church of Canada."

A PARTICULAR part of the Church's work may be supported by adding a qualifying phrase, for example,

"I give to The United Church of Canada the sum of.....dollars for Home Missions."

TO PERPETUATE the memory of a loved one, a clause in the Will might read:

"I give to The United Church of Canada the sum of.....dollars to constitute the Edward Smith fund. Interest only on which shall be used annually for the work of the ..... Board."

For helpful information or suggestions write to:

THE TREASURER THE UNITED CHURCH OF CANADA
85 St. Clair Avenue East, Toronto 7, Ontario

SOAPBOX PREACHERS

(*Continued from page 21*)

lunch with him. Others remained to continue the discussion in small groups.

There was no guarantee that the speakers were in complete agreement in their theology. "This is not an institutional thing," one told me. "I'm a bit more liberal in some things than the fellow who speaks tomorrow and the next guy is more orthodox than either of us. We don't agree on every detail and we don't see why we should."

None did. Of the five students, two were out in the business world prior to entering the ministry. Jim Somerville was an architectural engineer at the same time Clarke was starting on the ground floor of the publishing business. Mel Gilbert and Don Bell, two of the younger members of the quintette, went straight from school to university, to Emmanuel. John Burbidge did likewise, but included a year of post-graduate work at New Haven's Yale University along the way.

The soapbox job had them handling not just questions but people. One of them admitted that the latter were more difficult.

One woman who said she was "Roman Catholic by conviction," kept insisting: "Do you mind if I answer that question for you, sir?" Sometimes she just started answering anyway. Finally the speaker of the day quipped: "Lady, I'm on the soapbox. You can get up here when I'm through." The crowd clapped.

Questions basic

But if some of the questions weren't tough, they were basic. Said one Jewish law student: "I have no belief in God and don't see why I should. I have a motivation for helping people. Isn't that plenty?"

Many questioners were Jewish students. One of them, a bespectacled medical student named Jack, stood quietly in the crowd, and in a very mild voice said: "One of the commandments of God says . . . thou shalt have no other gods before me. But Christians have broken the commandment. They have put Christ before God. They worship him on a cross. Some of them have statues . . . pictures . . ."

The answer, that Christians see Christ "as the way from Man to God and God to man" did not satisfy the young medical student. After the hour was up, and the crowd dispersed, he was still talking to the speaker. They went to lunch together.

Each noon hour for two weeks, weather permitting, it was the same. There were issues to be raised, questions

o be answered, hecklers to be endured. And the evangelists of Emmanuel took them all in their exuberant stride.

"You have to look as if you're really enjoying it," they said. And they seemed to be doing just that.

On one biting cold day, a young girl, dressed in a tweed coat and wearing a large red scarf, looked up skeptically and asked: "Do you think Christ can really affect me?" Came the reply, "Do you think I'd stand up here unless I really believed that he could have an effect on you?"

Later that same day when the young missioner stepped down and the crowd moved away, a student—obviously older than the rest—turned to someone beside him and said, "You know, I didn't agree with everything that guy said, but I sure admire him for getting up there and handling the crowd the way he did."

The missioners may never have heard him say it, but he put his finger on at least one of their objectives: a witness for the Christian faith among people who weren't Christian. Many U of T students started thinking and rethinking. That was the soapboxers' objective and it seemed obvious that they were getting somewhere.

Each noon, in the early days of the mission, a red-headed, white-faced youth stood with his friend just to one side of the rough boards of the student pulpit. Now and again he questioned. Sometimes he laughed. Sometimes he just stared at the ground. One day, half way through the hour, his friend nudged him, "C'mon, let's get out of here." Replied the red-headed youth, "Just a second. Let's wait and see how he answers the next question." And he did wait. Next day he was back again.

I stood beside him that day to check what somebody told me. I asked him about it and he said it was true. "I'm the president of the University Communist group." And agreeing or disagreeing, he was waiting for the next answer. ●

THE PAINTING

(*Continued from page 12*)

colour prejudice, racial distinctions, class consciousness? They know that inside ought to be life and warmth and shelter; that it was built for them, too, but has indifference barred the gate?

Are we aware of the pitiless snow and cold . . . outside? Do we care what happens in the fields barren of food, whipped by the winds, chilled to zero?

Who will open the gate? It might not be too late, even yet, if sensitive men hurry. ●

The Question Box

Q. Is your face red over that answer to the question re WA representation on the Official Board of a multi-point charge? Have you been getting letters about it? How did you miss it? What are you going to do about it?

A. Yes, a little flushed! Yes! Answered from a faulty memory without looking it up! Not do it again, and tell readers like you to read 108 in the *Manual* and figure it out for yourselves. Next question, please.

Q. Are the United Church buildings consecrated or dedicated?

A. Dedicated.

Q. How could God punish (by torture) the wicked forever and ever in hell, when I could not do it, and I am so far below God?

A. Read the booklet *Life and Death* on this. It will answer you very well.

Q. Is it right for a church organization to raise money by sitting in on a television programme sponsored by a beer company?

A. This is a new one for us. We dislike the idea enormously. But where do you draw the line on these beer companies and their insatiable thirst to get more and more drinking more and more?

Q. Will you please tell me the cost of a WMS life membership with pin?

A. The cost of a WMS Life Membership is $25.00; the pin $2.50. These may be obtained until the new women's organization comes into existence. While they will be honoured after that, there will be a plan for a new life membership in The United Church Women.

Q. Regarding Foster Parents Plan Inc., have we a similar United Church plan?

A. No.

Who wants Fresh milk for less than 9¢ a quart?

Think of it! If you are in the habit of buying one quart a day you'll save $1.12 a week. If you're in the habit of buying two quarts a day you'll save $2.24 a week. And if you're in the habit of buying three quarts a day you'll save a cool $3.36 a week.

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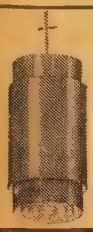

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About People and Places

Curriculum for adults, too

The new curriculum for United Church Sunday schools was the main topic at the annual meeting of the Board of Christian Education last month. Particular attention was given to the importance of introducing it to the adult membership of the church.

Dr. R. C. Chalmers of Pine Hill Divinity Hall, Halifax, set the tone of the board meetings with two papers on **The Christian Message** which, owing to illness, could not be presented by him. They were read by two staff members.

Two major developments — new curriculum and the new Board of Women— have increased the activity of the Inter-Board Committee on Adult Work. It is planning better training for leaders of adult Bible study and provision of more suitable courses and study guides. A special three unit Bible study is being prepared, particularly for women, but suitable for all adults. Strong commendation is given to the daily devotional guide for adults, **Notes on Bible Readings.**

Discussion showed that adult study programmes are weak in many congregations. The Christian education committee in local churches must be concerned with adults as well as with children and youth.

Dr. E. E. Long, secretary of General Council, conducted an installation service for two secretaries—Mrs. J. D. Carder, who is developing a new group programme for primary children, and the Rev. J. L. S. Shearman, who will be Christian education field secretary for Montreal and Ottawa Conference next July.

M and M up 19.3%

On March 24, the Missionary and Maintenance Department reported contributions received amounted to $910,500, an increase of $147,493 or 19.3% over last year. By conferences, totals are as follows:

Newfoundland, $8,518 ($4,216); Maritimes, $69,332 ($56,511); Montreal and Ottawa, $85,784 ($64,541); Bay of Quinte, $72,101 ($60,340); Toronto, $195,706 ($171,170); Hamilton, $137,083 ($109,-622); London, $102,561 ($87,010); Manitoba, $53,681 ($51,034); Saskatchewan, $55,867 ($43,718); Alberta, $63,921 ($47,667); British Columbia, $62,731 ($55,021); Donations, $3,215 ($12,149); One Dollar Club ($8).

Deaths in the Church

Rev. Dr. James Faulds, Kingston, Ont., died March 11. He served in Saskatchewan, Toronto, Montreal and Ottawa and the Bay Conferences, and was a frequent contributor to the church paper. . . . **Rev. Robert Y. Tindale,** Indian Head, Sask., died February 20. A graduate of Wesley College, Winnipeg, he was ordained in 1915 and served the Saskatchewan Conference. He retired in 1952. . . . **Rev. Frank Burgess**, Union, Ont., died March 14. He was ordained in 1921 and served the central conferences, retiring in 1951. He is survived by a daughter, Kathryn, and three sons, John, and the Rev. Harold and the Rev. Gordon Burgess. . . **Rev. George F. Driver,** White Rock, B.C., died March 11, aged 81. He was a graduate of the first class in theology of St. Stephen's College, Edmonton, in which conference he served, retiring in 1950 and moving to B.C. in 1956. Mr. Driver and his wife, Catherine, would have celebrated their Golden Wedding anniversary next September 9.

Edna, wife of the late Rev. John T. Stephens, White Rock, B.C., died March 8. She had served with her husband on six Saskatchewan charges, Regina Settlement House and at All People's Mission, Edmonton. . . **May**, wife of the late Rev. Charles Bishop, Victoria, B.C., died

THE MUSIC MAKERS' CORNER

by Fred. J. Horwood

THE Music Makers' Circle seems to be the only circle with a corner. This corner varies in size and content. Sometimes there is a storiette about one of our members; sometimes a poem or a piece of music. You are welcome to join our Circle if you are between 8 and 18, and if you can keep the rules. The little people who helped to make them and tried so hard to keep them are grown up and have passed through school or college. Some are nurses, some are teachers, and many of them are married. There is no reward for keeping the pledge except the happiness that comes from helping others. There is no fee to pay. There are few meetings, chiefly on anniversary Sundays when a few of us spend an hour together. So if you play or sing, you will find it helpful to become one of our members. The last rule is sometimes misunderstood by teenagers: when you promise "not to form other habits" this means you will not use intoxicating drinks nor smoke cigarettes. Both of these undermine your vitality and weaken your character. Since so many are eligible to join our Circle, please do not all write this week. I am my own secretary!

The Music Makers' Pledge

1. I will be loyal to God, to my parents, my teachers and my friends.
2. I will learn to play or sing only good music.
3. I will learn to do something new and useful every week.
4. I will do something to help someone else every day.
5. I may sometimes become very busy but I will not complain about being tired.
6. I will not use bad language, nor form any other habits which prevent me from living a wholesome life.

If you wish to become a Music Maker, write me a letter telling me your name and address, your age and your birthday, and anything interesting about yourself. I should like to have a snapshot of yourself if you have one. You will receive a certificate with our pledge on it. Address your letters to Dr. F. J. Horwood, The United Church Observer, 85 St. Clair Ave. E., Toronto 7, Canada.

March 11. She and her husband had served Alberta charges. **Elizabeth**, wife of the late Rev. A. E. Thornley, died at Rogers City, Mich., March 20. . . **Edith**, wife of the late Rev. Peter McGregor, Winnipeg, died January 30. She and her husband went as missionaries to western Canada, where Mr. McGregor was the first ordained minister to Stockton in 1891 and they drove to Gilbert Plains, Man., in 1894 before there was a railway.

Communications in Church

The Board of Information and Stewardship, at its annual meeting was concerned with making the best use of available communications media, particularly in the local congregation. A pre-board session came quickly to grips with such problems as literature depots; the funnelling of information from presbyteries to congregations; skillshops; French work and the new missionary education theme.

The disunity of the church creates a major difficulty in the successful use of radio and TV, press and films, a panel of experts agreed. In the lively debate that followed on "The Church and the Media," the urgency for greater unity was stressed, as well as the need for a pattern of programmes with different purposes for different audiences. Press and film more particularly deal with denominational concerns, and radio and especially TV with general impressions. It was pointed out that radio is becoming increasingly person - to - person, with TV still the person - to - group or group - to - group experience.

Dr. Dallas W. Smythe, research professor of communications, University of Illinois, proposed a religious experimental station through which careful studies could be made on the effectiveness of the various media and techniques of communication used by the church.

The Rev. George W. Webber, whose book "God's Colony in Man's World," has been a best seller, spoke about the East Harlem Protestant parish where seven denominations and four ministers are engaged. "Emphasis is placed on the Word and Sacraments," he explained, "and the witness of each member in the community." One of the conditions of membership is a promise to serve in a community welfare organization.

The Christian at Work

Emphasis on the ministry of the laity in daily life and work was highlighted constantly in the discussions at the annual meeting of the Board of Men last month. It was stressed, too, in the address at the annual dinner in Rosedale Church by Dr. S. J. Patterson, of New York, secretary of United Church Men, the National Council of Churches. "My job is my pulpit," this outstanding layman and former professional football coach told board members and about 75 key laymen from the central Ontario area, some of them from other denominations.

Two Canadian members of the 1960 "Crossroads Africa" project, Don Simpson and Harvey Putman, joined three African students now studying in North America in a panel. Moderator was Robert Hartog, chairman of the Board

(*Over*)

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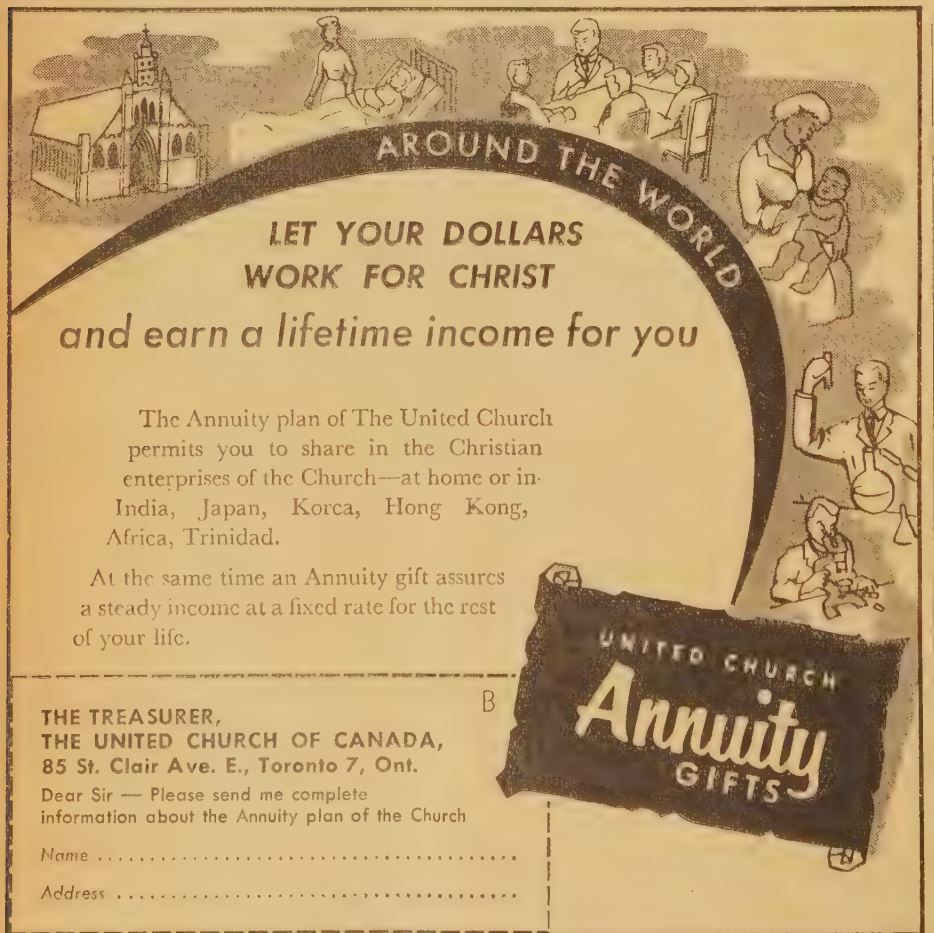

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of Men's Crossroads Africa Committee. The board again will sponsor 10 Canadian participants in the 1961 "Operation Crossroads."

An increase in schools for elders and stewards from 37 to 58 in 1960 was noted, with attendance up to 6,162. The Leadership Development Committee recommended the encouragement of schools at the local church level, and the promotion of retreats in presbytery and conference for ministers and laymen together.

The National Association of United Church AOTS Men's Clubs reported 576 clubs now enrolled from Whitehorse to Bermuda. The attendance at Elgin House-Keswick and major regional men's conferences totalled 2,923 in 1960.

The Committee on Lay Schools of Theology (which is also a sub-committee of the Interboard Committee on Co-ordination of Adult Work) reported success for the first year of the pilot schools in Toronto and Montreal. It was expected that others soon would be established in several cities.

On CBC Radio

The **Rev. T. R. Davies,** Westdale United Church, Hamilton, Ont., will broadcast over the CBC Church of the Air, on Sunday, April 23, 4.30-5 p.m. EST.

"The Church and International Affairs" will be the subject of four half-hour United Church broadcasts during the CBC Sunday Religious Period, 2.30-3 p.m., April 23 to May 14. The general theme will be "Response of the Church to the World Crisis" and the subjects: "Upsurge in Africa"; "Should Canada Stock Nuclear Weapons?"; "Freedom from Hunger" and "Crisis in United Nations."

Family Fact Facing

The church recognizes that families on this continent are subjected to greater stresses and strains than ever before. With this in mind, the North American conference on **Church and Family** has been called to meet in Green Lake, Wisconsin, April 30 - May 5.

It is sponsored by the Canadian Council and the National Council of Churches. The United Church will have 26 delegates from all parts of Canada.

The Rev. Frank Fidler, Associate Secretary Board of Christian Education, is a member of the Planning Committee.

Changes of Address

Mail intended for the secretary of the Peterborough Presbytery should be addressed to the Rev. Albert E. Larke, Peterborough, RR 5.

Rev. R. Keith Love, 1100 S.W. 21st St., Fort Lauderdale, Fla.

Vacation Supply

The **Rev. J. T. Turtle,** Ballybay, Co. Monaghan, Eire, flying to this country in June, is available for Sunday supply during July and August. His preference is western Canada. Anyone interested is asked to communicate with him as soon as possible.

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HELP WANTED

CAMP Director - Manager required for Camp Lorrain, North Cobalt, Ontario. Boys and Girls 14 years in successive camps of a week to 10 days, during July and August. 7-8 weeks. Church Camp experience and skill in human relations important. Duties to set up, organize and direct camp counselor staff for the summer. Good remuneration. Excellent position for teacher-couple desiring summer work. Rev. Bruce W. Besley, Englehart, Ontario.

COOK, female, and experienced for large family camp at Bolton for June, July and August. Comfortable accommodation, well-equipped kitchen. Apply Miss R. Carruthers, 22 Wellesley St. East, Toronto, or WA. 2-3126.

THE Y.W.C.A. REQUIRES

EXECUTIVE Directors: University graduation, 4 administrative and group work experience. General Group Programme Workers: B.A. with specialization in social services or equivalent background. Physical and Health Directors: University graduation. Openings in many cities in Canada—salaries range from $3,350.00 to $6,500.00. For details write Miss Laura Van Every, Personnel Secretary, Y.W.C.A. of Canada, 571 Jarvis Street, Toronto 5, Ont.

CAMP resident camps: for 250 mothers and children, Adult Section head. Programme Director with skills in human relations, programming, organizing. Each position requires woman experienced in camping and/or recreation.

Camp for 200 boys 8-14 years; swim director for pool; crafts counsellor; registered nurse. July and August. Reasonable remuneration. Interview required. Mrs. M. Graham, Bolton Camp, 22 Wellesley St. East, Toronto—WA. 2-3126.

TEACHERS WANTED

TEACHING opportunities are available in Newfoundland, especially for Grades VII to XI. Salary according to experience and qualifications and ranges from $2,500.00 - $7,000.00. Travel grant for teachers also available. Address inquiries to C. L. Roberts, Superintendent of Education for United Church, Department of Education, Confederation Building, St. John's, Newfoundland.

CHRISTIAN EDUCATION DIRECTOR WANTED

VACANCY in Wilmot United Church, Fredericton, N.B., beginning June 1, 1961. Apply, stating previous experience, to F. L. Wood, Clerk of Session, 264 Saunders Street, Fredericton, N.B.

WANTED — For September 1, 1961, by Albert College, Belleville, Ontario, a Dean of Women. A very attractive position for a lady with high personal and professional qualifications. Kindly apply at once to the Principal, Albert College, Belleville, giving details regarding experience and qualifications. Some preference to a person capable of teaching English in Grades 9 to 11 inclusive.

WANTED—Mature baby-sitter for Outgoing Missionary Conference at Niagara Christian College, July 10 to September 30th. Apply the Canadian School of Missions, 97 St. George St., Toronto, WA. 3-4570.

WANTED—Vigorous minister, recently retired, to act as United Church Chaplain in two Hamilton Hospitals, duties to commence this July 1st. Please write to Rev. Bruce Underhill, Box 197, R. R. 4, Hamilton, Ontario.

WATERFRONT Director needed for United Church Summer Camp, summer of 1961 — 9 weeks—July 1-Sept. 2. Position needs fully qualified Red Cross Instructor, age 24 - 28 approx., college student, graduate or teacher preferred. Applicants state qualifications, experience and references. Adequate remuneration. Write Box 192 — THE UNITED CHURCH OBSERVER, Toronto.

1A. AGENTS WANTED

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1B. RETIRED OR RETIRING MINISTERS

APPIN United Church—Middlesex Presbytery, is in need of retired Supply after June 30th. One congregation — furnished parsonage. Duties light. Interested parties write R. W. Macfie, Recording Steward, Appin, Ontario.

1B. RETIRED OR RETIRING MINISTERS—Contd.

CENTRAL United Church, Welland, Ontario, requires retired minister for visiting and general pastoral duties. Will applicants please send full particulars to Dr. L. R. Pattison, United Church Office, 88 King St., Welland, Ont.

NORTH BAY, Ontario — St. Andrew's United Church requires a retired minister to assist the minister in visitation and other pastoral work. The salary is $2,400.00 per annum. Interested retired or retiring ministers write to I. A. Clysdale, Secretary of Official Board, St. Andrew's United Church, North Bay.

SAULT STE. MARIE, Central United Church requires the services of a retired minister or one about to be retired to share in the Pastoral work and do general visiting. Interested ministers write Chairman, Pastoral Relations Committee, 160 Spring St., Sault Ste. Marie, Ontario.

1N. NURSES WANTED

WANTED—2 nurses and 1 nursing aide for a 22-bed mission hospital. Apply Katherine H. Prittie Hospital, Bonnyville, Alta.

2A. PULPIT VACANCIES

AUGUSTA, Ontario, 3-point charge in country, vacant April 1st, 1961. Modern parsonage, oil heated, on paved road. Interested ministers write Arthur Dulmage, Secretary Pastoral Relations, Domville, Ont., R. R. 1.

BALDUR (Man.) Pastoral Charge, Carman Presbytery, vacant June 30, 1961—3-point charge, salary and travel $4,450.00; furnished manse. Interested ministers contact Mrs. H. L. Woodworth, Box 125, Baldur, Man.

BARRIE, Ontario—Burton Avenue United Church vacant July 1st. Well-appointed Manse — oil heated. New Christian Education wing. Car allowance. Contact Mr. W. A. Bell, Chairman, Pastoral Relations Committee.

BEACHVILLE, Ontario — 3-point charge vacant July 1st — modernly furnished manse, salary above minimum. Interested ministers contact Mrs. Russell Currie, Secretary Pastoral Relations Committee, R. R. 2, Ingersoll, Ontario.

BERMUDA — Port Royal, three - point charge, vacant 1st July, 1961. Furnished parsonage. Ministers interested please write by Airmail to J. L. D. Gibson, Secretary Official Board, Warwick West, Bermuda.

BLUEVALE (Ont.) United — Two-point charge, furnished manse, 4 miles from Wingham. Interested ministers please address inquiries to Robert Fraser, Secretary Pastoral Relations Committee, R. R. 5, Brussels, Ontario.

BRANDON, Manitoba, charge of The First Church United, vacant June 30th, 1961. Direct inquiries to W. Whitby, 1321 — 3rd St., Brandon, Manitoba.

BRISTOL (Que.) Pastoral Charge—Ottawa Presbytery—50 miles from Ottawa, one mile from Norway Bay summer resort, two-point charge, in need of a minister. Great opportunity for Christian Education work in growing mining and agricultural district. Young families moving in. Modern furnished manse, oil heated, etc. Minimum salary plus car allowance, Pension. Interested ministers please contact Mrs. Hillis Graham, Secretary Pastoral Relations Committee, Wyman, Que.

CAMBRAY, Ontario, vacant July 1st, 1961, 8 miles from Lindsay High School, bus service, modern parsonage, oil heated, salary above minimum. Three services each Sunday. Please write Joseph Nesbitt, Sec. Pastoral Relations Committee, R. R. 1, Lindsay, Ontario.

CAMROSE, Alberta, vacant July 1st, 1961. Only United Church in community of over 7,000. Anyone interested write in care of Pastoral Relations Committee, Camrose United Church.

CANNIFTON, Ontario, Belleville Presbytery, four point charge with three services per Sunday, will be vacant June 30th, 1961. Furnished oil-heated manse located in village, 3 miles from Belleville. Public and High School facilities. Interested ministers please write Mr. Harry McPherson, R. R. No. 6, Belleville, Ontario.

CHURCHILL, Ontario—one hour from Toronto—2 miles from Lake Simcoe. Good modern manse. Vacancy July 1st. 3 points five mile radius, paved roads. Contact Mrs. Robt. Kell, Churchill, Ont.

CLIMAX, Sask., 4-point charge vacant July 1st. Modern manse. High School, Hospital. Salary and travel $4,860.00. Contact C. N. Gryde, Phone 18.

DELAWARE, Ontario—vacant July 1; 10 miles west of London on No. 2 Highway; modernized manse, oil furnace, new cupboards. Four-point charge, above minimum salary plus car allowance; ideal educational facilities. We appreciate our present minister of the last six years, Rev. E. R. Rintoul, and he will be glad to provide details of this charge. This is an excellent opportunity for a young minister. May we hear from you? Anson R. Elviage, Secretary, R. R. 2, Lambeth, Ontario.

2A. PULPIT VACANCIES—Continued

DUNDURN - HANLEY (Sask.) Pastoral Charge —salary $3,800 plus $800.00 with possibility of serving Dundurn Military Camp with extra compensation. Fully modern manse twenty miles from University on paved highway. Contact Mrs. W. Smith, Hanley, Sask., 16r14, Secretary Pastoral Relations Committee.

DURHAM, Ontario—Knox United Church, with pastoral care of a country charge. Pulpit vacant June 30, 1961. Total salary and travel $5,000.00. Contact I. B. Sharpe, Secretary Pastoral Relations Committee, Box 70, Durham.

DUTTON - WALLACETOWN, Ontario (Elgin Presbytery in southern Ontario) dual Pastoral Charges, vacant July first. Modern brick manse, partly furnished, located at Dutton. Good educational facilities. Contact Alex White, Wallacetown, or Roy F. Jewell, Dutton.

EBENEZER, Guelph (Ont.) Presbytery, 3-point charge 50 miles west of Toronto, to be vacant July 1st. Parsonage is 5 miles north of 401 Highway and 10 miles from Guelph; on paved road with Public and High School buses travelling by the door. Interested ministers please contact Mr. R. M. Starkey, R. R. No. 2, Guelph, or call TA. 2-4089.

EMPRESS, Alberta—four-point charge vacant July 1st. Minimum salary plus car allowance. Interested ministers contact Recording Steward, Miss E. Demorest, Bindloss, Alta.

FLIN FLON, Manitoba, requires minister for St. Luke's, August 1st. 270 members and adherents in mining town, congregation comparatively young, opportunity for Christian Education work, new church building with study; adequate manse to be provided; good high school facilities; community served by highway, rail and air service; two other United Churches in community; active Ministerial Association, population 13,000. Salary according to qualifications and experience, 3 or 4 years' experience preferred. Write Mrs. W. S. Vatcher, 19 Danard Avenue, Flin Flon.

FLORENCE - RUTHERFORD (Ont.) Charge to be vacant June 30th, 1961. For further information interested ministers may contact Secretary of Pastoral Relations Committee, W. J. Moorhouse, Inwood, R. R. 1, Ont.

FORT ERIE, Ontario—Queen Street and Stevensville charge, 2-point circuit available after May 1st. Salary and car allowance above new minimum. Parsonage gas heated. Contact Claudus Sherk, Box 71, Stevensville, Ont.

FORT ST. JOHN, St. Luke's, Peace River Presbytery, vacant June 30th, 1961. Minimum salary plus car allowance. 2-point Charge. Direct inquiries to D. K. Stewart, Box 1387, Fort St. John, B.C.

FRASERVILLE (Ont.) 3 - point charge, vacant July 1st. Well equipped manse located in Bailieboro. 15 miles south of Peterborough on Highway 28. Graded school in village, high school bus at door to Peterborough school. Three churches within 5-mile radius. Contact J. E. Lewis, Chairman Pastoral Relations Committee, Bailieboro, Ont.

FRUITVALE, B.C., St. Paul's United Church, one point charge, vacant June 30th, 1961. Minimum salary and transportation. New manse. Contact Eric Ray, Box 10, Montrose, B.C.

GLEICHEN, Alta., 3-point charge, 55 miles east of Calgary on Trans-Canada Highway; pulpit vacant July 1st, 1961. Interested ministers contact Mrs. Betty Wilson, Gleichen, Alta.

GLENMORRIS (Ontario) one - point Pastoral Charge in Brantford Presbytery, desires retired supply July 1st, 1961. Correspondence invited. Secretary, Mrs. G. Conly, Glenmorris P.O.

HEMMINGFORD, Que., 2-point Charge five miles apart on paved roads, vacant July 1st. Salary and car allowance above minimum. Furnished Manse with oil heat, near High School, forty miles from Montreal on bus route. Interested ministers please write to Lynwood Cookman, Recording Steward, Hemmingford, Que.

LONDON, Ontario — Fairmont New Pastoral Charge; portable church, new manse being built. Minimum salary plus travel allowance. To be vacant June 30th. Write Charles Anderson, 8 Jasper Crescent, London.

LONDON, Ontario—Woodland charge, new congregation, new manse being purchased; minimum salary plus travel. Write J. Schott, 339 Carol St., London, Ontario.

LYN (Ont.) four-point charge—furnished manse, oil heated, 6 miles from Brockville; good schools, paved roads; salary $4,400.00; lay assistant. Contact A. J. Hudson, Clerk of Session, Lyn, Ontario.

MANDAUMIN (Ont.) Pastoral Charge to be vacant June 30th, 1961. For further information interested ministers please contact Secretary of Pastoral Relations Committee, Gordon Craig, 1186 Telfer Road, Sarnia, Ontario.

2A. PULPIT VACANCIES—Continued

MARATHON, Ontario—On Lake Superior, 189 miles east of lakehead on Trans-Canada Highway. Company town, population 2,500. Strong, young self-supporting congregation presently sharing Anglican Church building. Planning for building well advanced. Good opportunity for man seeking the challenge a new charge presents. Excellent school and recreation facilities. For further information please contact T. H. Bant, Recording Secretary, Marathon, Ontario.

MAXWELL (Ont.) Rural Charge, requires minister July 1st, 1961. Oil heated, well furnished parsonage in good repair. Excellent High School bus service. Above minimum salary. Car allowance and pension. Interested ministers please contact Mrs. Wm. W. Priddle, Sec. Pastoral Relations Committee, Badjeros, Ont.

MINNEDOSA (Man.) United Church pulpit vacant July 1st, 1961. Salary and car allowance $4,800.00. Furnished modern manse supplied. Ministers interested contact T. H. Murton, Recording Steward, Box 247, Minnedosa.

MONTREAL, Que.—Trinity United Church pulpit vacant July 1, 1961, due to minister retiring after nine years. Heated furnished apartment. Near Universities and Schools. Above new minimum salary. Interested ministers please write to K. W. Drummond, Secretary, Pastoral Relations Committee, 6232 Viau Street, Montreal 36, Que.

OWEN SOUND, Ontario — Knox United Church pulpit vacant July 1st, 1961, due to minister retiring. Modern manse, oil heated. Challenging piece of work in scenic Ontario city. Interested ministers write to Gordon Jefferson, Chairman, Pastoral Relations Committee, 266 — 4th St. East, Owen Sound.

POINT EDWARD—Blackwell, Ontario, Lambton Presbytery, 2-point Charge vacant 1st July, 1961. A challenge for anyone interested. Large potential membership in an expanding residential area. Modern church buildings, new parsonage, good schools. For further information contact Mr. Stan Harrison, 1839 Lakeshore Road, Sarnia, Ontario.

PUTNAM, Ontario—Three-point charge, 15 miles from London, vacant July 1, 1961. Three churches within 5-mile radius. Furnished parsonage. Minimum salary. Contact H. Breen, Putnam, Ont.

SANDFORD - ZEPHYR (Ontario) 3-point charge, York Presbytery, 45 miles north-east of Toronto, minister required July 1st, 1961. Furnished manse. Address inquiries to Gordon Risebrough, Secretary, Pastoral Relations Committee, R.R. 1, Uxbridge, Ont.

SILOAM-THE GROVE—new two-point suburban rural charge on edge of London, Ontario—salary $4,300.00 plus furnished parsonage. Excellent schools and university. Contact Mr. Kenneth Box, R. R. 5, London, Ontario.

SILVER WATER (Ont.) United Church; four-point charge, vacant July 1, 1961. Challenging position for young or middle-aged man. Minimum salary plus $900.00 driving allowance. Interested ministers contact Mrs. Leslie A. Bailey, Evansville, Ontario.

ST. PAUL'S (Ont.) 3-point charge—Kent Presbytery, comfortable manse, oil heated — 4 miles from city—Secondary Schools via bus. Former minister accepted a call as Associate Pastor at a city charge. Will consider applicants to fill vacancy July 1, 1961, or earlier if conditions warrant. Salary above minimum and open. Interested ministers write or phone Sec. Chairman, Ian Maynard, R. 3, Chatham, Ont., ELgin 4-3065.

STRAFFORDVILLE, Ontario, United Church, 3-point charge; modern Parsonage, vacant June 30th, 1961. 3 points on highway. Salary and transportation above minimum. Apply Hugh Ferris, Recording Secretary, Box 62, Vienna, Ontario.

SWASTIKA - Matachewan, Northern Ontario, two-point charge adjacent to Kirkland Lake, vacant July 1st. Minimum salary and travel allowance; oil-heated, furnished manse; excellent public school and collegiate facilities. A challenging pastorate for enterprising minister. Apply Mrs. W. Gerrie, Swastika, Ontario.

THORNDALE-BETHESDA-ZION pastoral charge will be vacant July 1st, 1961. Salary $5,000.00 including travel allowance. Good roads between churches. Interested ministers please write Mrs. A. G. Smuck, R. R. 1, Arva, Ont.

THORNTON (Ont.) vacancy July 1st, present minister retiring. Three-point charge, 7-room brick parsonage. Interested ministers contact Joe Lennox, Secretary Pastoral Relations Committee, Thornton.

TORONTO area — newly formed congregation requires minister to assume duties July 1, 1961. New residence will be available. Minimum salary and car allowance offered for first year. Ministers interested in challenge of new congregation invited to submit applications to K. D. Munroe, 38 Muircrest Drive, Don Mills, Ont.

TORONTO, Ontario—Due to sudden passing of our beloved pastor, Dr. A. R. Baggs, the pulpit at Riverdale United Church is vacant. Communications are being received by H. N. Cole, Recording Steward, 119 Coady Ave., Toronto 8.

2A. PULPIT VACANCIES—Continued

TRENTON (Ont.)—Grace United Church, one-point charge, will have vacancy June 30th. Fully furnished modern brick manse. Salary well above minimum. Plans under way for construction of new C.E. building. Apply to H. R. Armstrong, Secretary, Pastoral Relations Committee, 8 Johnson Dr., Middleton Park, Trenton, Ont.

WALKERTON, Ontario, Bruce Presbytery — St. Paul's Church pulpit vacant May 1st, 1961. Fully furnished parsonage. Interested ministers please write C. W. Thompson, Secretary Pastoral Relations Committee, Box 185, Walkerton, Ont.

WELLBURN (Middlesex Presbytery) vacant after ten years on July 1st, 1961. 3-point charge, small mileage, on paved road twenty miles from London. Minimum salary. Contact Eric Facey, R. R. 1, Belton; Phone: Thorndale 69R3.

WINDSOR, Ontario — Sandwich United Church vacant July 1. Minister retiring after 10 years. University centre. Write T. P. Steadman, 3045 Peter St., Windsor, Ont.

WOODVILLE, Ontario (Lindsay Presbytery) United Church vacant June 30th, 1961. Three-point charge, paved roads. Comfortable manse, Public School two blocks, High School bus at door. Interested ministers please contact S. N. Kelsey, Box 9, Woodville, Secretary Pastoral Relations Committee.

3. PULPIT SUPPLY WANTED

PULPIT Supply required for July or August. Pulpit exchange in southern Ontario given preference. Rev. B. W. Ball, St. George's, Bermuda.

4. PULPIT SUPPLY AVAILABLE

CITY minister will supply pulpit for August near any resort area, preferably in Ontario, in exchange for use of manse. Three adults. Box 200 —THE UNITED CHURCH OBSERVER, Toronto.

MINISTER doing post-graduate work at Queen's University willing to take pastorate near Kingston for one year beginning May '61. Apply Box 199—THE UNITED CHURCH OBSERVER, Toronto.

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ORGANIST and Choir Director required for Cambridge St. United Church, Lindsay, Ontario. Three-manual Casavant Organ with Schulmerich Chimes. Senior choir—40 voices; Junior choir—35 voices. Good opportunities in community for teaching private pupils. Possible openings for teaching in schools in area. Post to be filled mid-summer. Reply, stating qualifications, references, salary expected, to Mr. E. J. Williams, 38 Kent St. W., Lindsay, Ontario.

6. ASSISTANT MINISTERS WANTED

HUMBER VALLEY United Church requires an Assistant Minister, duties to include oversight of youth work, a share in pastoral work and in preaching. Financial provisions generous. Write to the Pastoral Relations Committee, 76 Anglesey Blvd., Islington, Ont.

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HELLCAT ENCOUNTER

(*Continued from page* 11)

to the rescue with a hatchet in his hand. He had swung first at the presenting rump of the big cat and the blow hurt so much that she (it turned out to be a female) turned on him and released the uncle. The second swing of the hatchet broke the feline's foreleg, and the third followed so swiftly that she had time neither to scratch or bite. The blade stuck deep in the leopard's skull. I know for it was still there when, several hours later, they brought me the beast slung on a pole.

Well, we patched the poor fellow up, gave him anti-tetanus serum, antibiotics, etc., and made him as comfortable as anyone can hope to be after wrestling with a wounded hellcat.

Later in the day, I stood by the body of the three-quarter-grown lady leopard and admired her very beautiful ring-spotted hide. Such an occasion is always good for some interesting folk-talk. I collected this epitomy of the African pattern of thought and feeling!

Said an older man, as the nephew-hero went over the little episode for the 20th time: "How lucky your uncle was that it was *you*, his nephew, who was with him! If he had not been *your uncle*, you could have followed the dogs who are probably still running!"

That was African loyalty, devotion—to the death, if need be—for a member of the family group.

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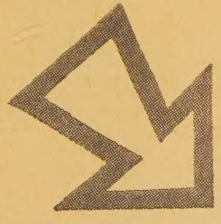

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